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THE INTERNATIONAL MISSIONARY UNION

"INDEX"



Report of the Twenty-third
Annual Conference

1906

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Price, Twenty-five Cents

EXTRA

Clifton Springs, New York
U. S. A.

CONTENTS

	PAGE.
Story of the Conference	5
Program	9
Members Present	13
Devotional Hours	16
Recognition	17
Survey of the World Field.....	18
Memorial Service	26
Pagan Lands	30
China	38
The Present Situation in China	44
Woman's Meeting	50
Recent Revival Movements in India and Burma	55
India and Southeastern Asia	64
Sermon	72
"The Conquering Christ"	75
Home Side of Foreign Missions	81
Japan, Korea	87
Christianity and Japan's Leadership in the East	92
Roman and Greek Catholic Countries	97
Mohammedan Lands	100
Farewell	106
Resolutions	108

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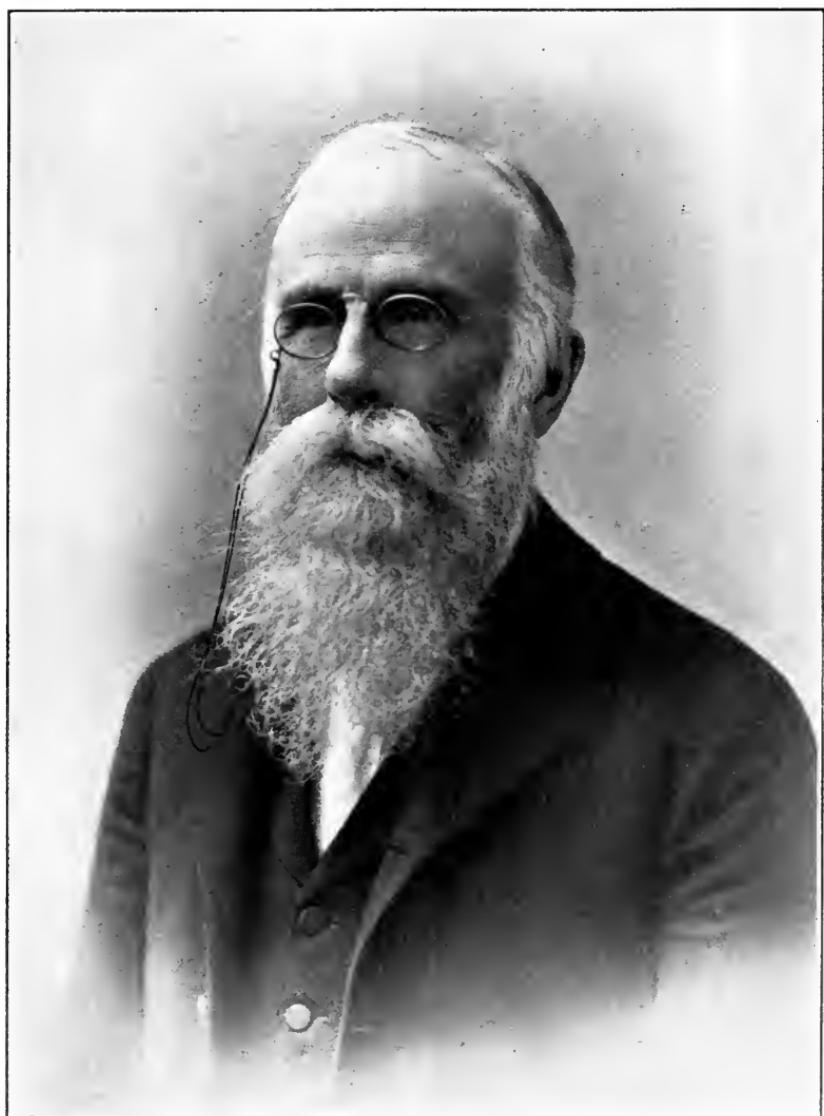


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REV. BENJAMIN LABAREE, D.D.

TWENTY-THIRD ANNUAL
CONFERENCE

OF THE

International Missionary
Union

HELD IN

Clifton Springs, New York

June 6-12, 1906

ENTERTAINED BY THE SANITARIUM
AND VILLAGE

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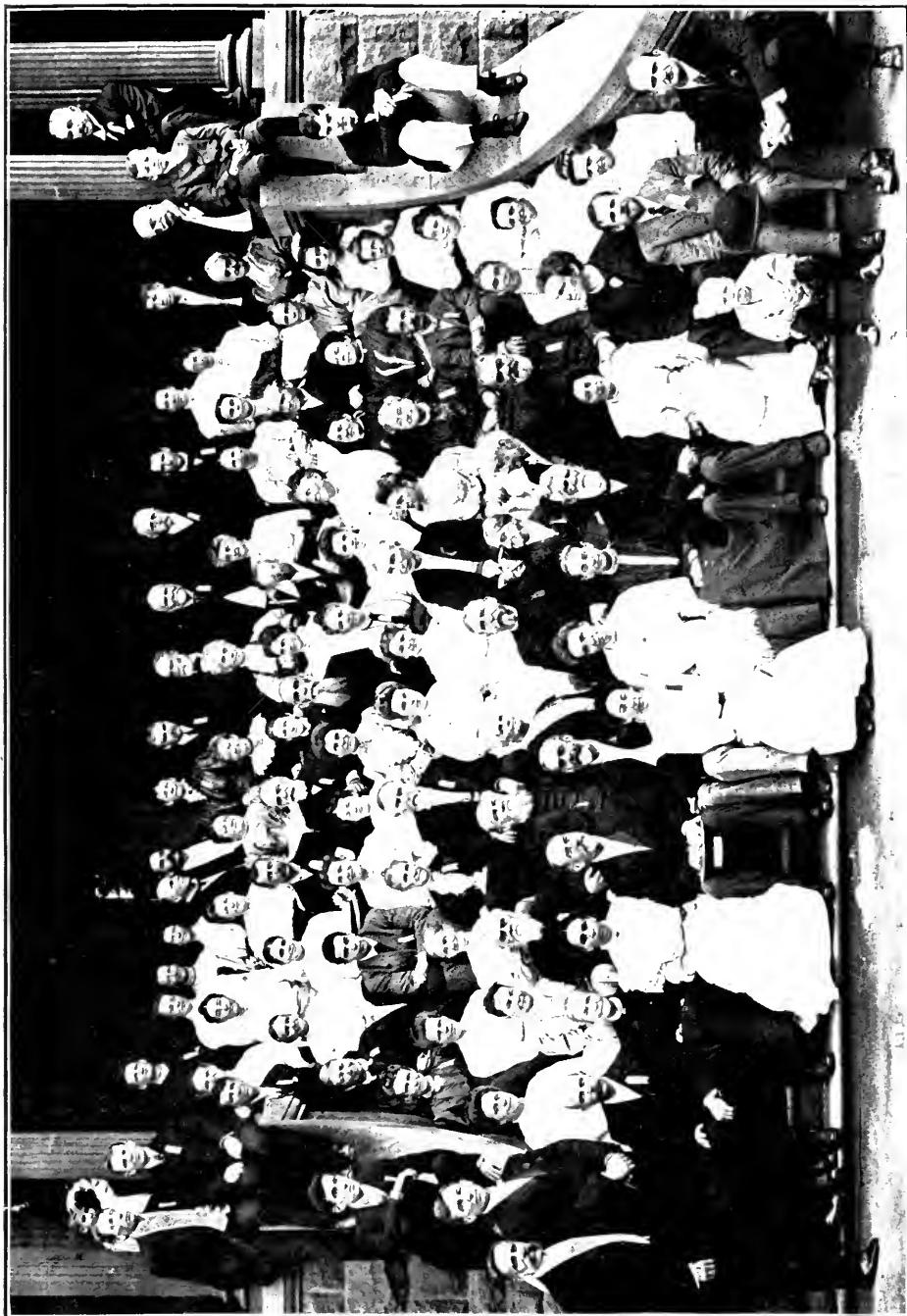
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EMMANUEL



MISSIONARIES AT THE INTERNATIONAL MISSIONARY UNION MEETING AT CLIFTON SPRINGS, N. Y., 1906.

MISSIONARIES AT THE INTERNATIONAL MISSIONARY UNION CONFERENCE, 1906

1st Row (read from left to right, beginning at bottom of picture)—1. Rev. W. A. Cook. 2. Mrs. Moses Parmelee. 3. Mrs. H. J. Bostwick. 4. Rev. C. W. P. Merritt, M.D. 5. Rev. C. S. Eley, D.D. 6. Mrs. E. M. Bliss. 7. Mrs. David McConaughay. 8. Mrs. Fox. 9. Rev. D. O. Fox. 10. Mrs. Lucy Guinness Kumm. 11. Karl W. Kumm, Ph.D. 12. Rev. G. F. Leeds, M.D. 13. * Master Leeds. 14. Miss Emma Oates. 15. J. Campbell White.

2d Row—1. Rev. E. M. Bliss, D.D. 2. Rev. J. S. Stone, M.D. 3. Mrs. Stone. 4. Mrs. Hallam. 5. Rev. E. C. B. Hallam. 6. Rev. E. R. Young. 7. Mrs. Young. 8. Bishop C. C. Penick, D.D. 9. Mrs. Gracey. 10. Rev. J. T. Gracey, D.D. 11. Rev. J. W. Waugh, D.D. 12. Mrs. I. M. Chamion. 13. Miss A. L. LeBarre.

3d Row—1. Miss Jennie Moyer. 2. Miss E. M. Dummore. 3. Mrs. Charles Leaman. 4. Mrs. Humphrey. 5. Rev. J. L. Humphrey, M.D. 6. * Anna Merritt. 7. * Jennie Sanders. 8. Rev. H. A. Crane, M.A. 9. Mrs. Crane. 10. Mrs. S. E. Newton. 11. Rev. W. A. Raff. 12. Anna E. Corlies, M.D.

4th Row—1. * Edward Merritt. 2. Mrs. H. J. Wilson. 3. * Clarence Kirkpatrick. 4. * Geraldine Merritt. 5. Miss M. E. Riggs. 6. Miss Julia Moulton. 7. Mrs. W. C. Gault. 8. * Gladys LaFetra. 9. Mrs. A. W. LaFetra. 10. Mrs. A. T. Graybill. 11. Mrs. J. O. Denning. 12. Mrs. Harned. 13. * Murray Kirkpatrick.

5th Row—1. Miss F. A. Scott. 2. Mrs. Henry Huizinga. 3. Rev. H. C. Withhey. 4. Rev. M. C. Mason. 5. Mrs. Mason. 6. Rev. Hunter Corbett, D.D. 7. Mrs. LaFetra. 8. Mr. H. F. LaFetra. 9. Rev. J. O. Denning. 10. Mrs. M. C. Worthington. 11. Miss Annie Winslow.

6th Row—1. Rev. N. L. Rockey, D.D. 2. Mrs. Rockey. 3. Miss C. M. Organ. 4. Mrs. L. K. Crumny. 5. Mrs. C. W. P. Merritt. 6. Mrs. S. W. Rivenburg. 7. Miss N. J. Cartmell. 8. Mrs. J. P. Moore. 9. Mrs. A. M. Williams. 10. Mrs. L. L. Davis. 11. Miss Mary Graybill.

7th Row—1. Rev. H. E. House. 2. Rev. F. Mendenhall. 3. Rev. H. Huizinga. 4. Mrs. Vodra. 5. Miss E. M. Estey. 6. Miss Lester Alway. 7. William Malcolm, M.D. 8. J. A. Sanders, M.D. 9. Mrs. H. C. Hazen. 10. Rev. S. W. Rivenburg. 11. Rev. Charles Leaman. 12. Rev. M. B. Kirkpatrick. 13. Rev. J. P. Moore, D.D. 14. Rev. R. H. Tibbals. 15. Miss E. E. Hall. 16. * Miss F. I. Gracey. 17. * W. H. Bostwick. 18. Rev. A. W. Beall. 19. * Marshall Sanders.

20. Mr. H. J. Bostwick.

* Children of missionaries.



THE STORY OF THE CONFERENCE.

The story properly begins with the meeting of the Executive Committee in January, when the program was decided upon and the correspondence commenced. The ill health of both Dr. and Mrs. J. T. Gracey, and the removal from Clifton Springs of Dr. C. C. Thayer and Miss Thayer, laid heavier burdens upon Mr. Crane and Mrs. Merritt, to whose assistance Mrs. Bostwick came with cordial readiness. How much of detail work is involved in these preparations few can realize who have not participated in them; but all was done and so well done that when the tribes came upon the day appointed all was in readiness and the machinery, without which no gathering of any kind can be a success, was so inconspicuous as almost to leave the impression that the Conference ran itself. Of course there were Board of Control meetings but they were neither numerous nor lengthy, and the members found their duties much lightened by the hearty readiness of all to do what they could and also to leave undone what they would have been glad to do. Special mention should be made of the valuable service of Mrs. Merritt in presiding at the organ, of Mr. Edward Merritt in leading the singing, and of Mrs. Malcolm and Mr. Merritt in giving a number of very enjoyable solos. The Union was also most fortunate in securing the volunteer assistance of one of its members, Rev. W. A. Cook, whose stenographic notes of the sessions have been invaluable in making up the report.

The attendance was not as large as sometimes, but there were many familiar faces, while others who had been regular had gone, and were sadly missed. It was good to see Dr. and Mrs. Gracey, and though the honored president left the duties of his office in younger hands, he was in and out all the time with a cheering word and smile for every one. Miss Ida Gracey was there also with care of the mail and its messages, which in other years she had shared with Miss Thayer. A glance over the roll of members on another page will tell better than can be told here who were present, but we cannot forbear mention of Dr. Hunter Corbett, of China, bearing as unconcernedly as possible the highest honor the Presbyterian Church has in its gift—the Moderatorship of the General Assembly—of Dr. and Mrs. Humphrey and Dr. and Mrs. Hallam, of India, without whom it scarcely seems as if a meeting could be carried on, so constant has been their attendance. Other faces, too, have come to be so completely a part of the Conference, that any distinction is never thought of; Mrs. Foster as hostess is always thoughtful not merely for personal comfort, but for the higher interests of I. M. U., while the faculty have apparently forgotten the cabalistic badges, I. N. I. I., which puzzled all beholders until it leaked out that they meant "I'm Not In It," and were one with the members in fellowship, even forgetting sometimes those gloomy black cases with their mysterious contents.

There is probably no gathering quite equal to this in its peculiar fellowship. Dr. Gracey once said, "I don't see why we shouldn't worship

The Story of the Conference.

I. M. U. It is like nothing in the heavens above, or the earth beneath, or the waters under the earth." Some college friend once said to a fellow student of missionary birth, "How is it that you missionary boys always seem to know each other. It seems to make no difference whether you come from the Sandwich Islands, China, India, Turkey or Africa, you are at once as familiar as if you had known each other all your lives." "It is one of the privileges of the missionary birthright," was the answer. Nowhere is that birthright realized more fully than at these conferences. Distinctions of denomination and even of field are largely forgotten, are certainly never emphasized. One missionary said that, for all he could see, all present might belong to the American Baptist Missionary Union, and that was the only hint of his church connection. All are one in the great work. Another feature is the quiet, unobtrusive, yet constantly apparent confidence in the success of the mission enterprise. There is no exuberance of enthusiasm, yet many a heart thrilled and many an eye moistened as one and another told of the victories of the "conquering Christ," and no more radiantly happy people could be found than the company of twenty-two who gathered on the platform at the farewell meeting and told of their hope for return to the field, with a semi-humorous reference to the "martyrs" who had to stay at home. Closely connected with this was the manifest faith in the native Christians as the chosen means for completing the great work of evangelizing these lands. That the missionary must decrease while the native pastor should increase was regarded not merely as inevitable, but greatly to be desired. The "decrease" did not, however, mean that the work of the missionary was done, or would be done, for many a year to come, but merely that it was changing from initiative to assistance. It was the existence of these features that made those present feel very strongly the value of the Conference to those who were going out for the first time, and occasioned one of the resolutions asking the Foreign Missions Boards, so far as possible, to encourage the attendance of their new missionaries.

The story of the sessions can best be told by the detailed report which follows. Certain general facts, however, call for special mention. The devotional hour under the care of J. Campbell White, was a most helpful commencement of the day's work, emphasizing as it did Biblical study in its various phases, while the "Quiet Hour," Sunday morning was led by Rev. H. F. LaFlamme. The recognition service, the basis of many pleasant acquaintanceships and its survey of the broad fields, furnished a fitting introduction to the sessions, while the memorial service, in its recalling of tender memories and joyous recognition of work done and victory achieved, seemed to bring the absent ones into closer fellowship. The general plan of the sessions included the presentation, first of the distinctively evangelistic work, then of the broader relations of the missionary enterprise. Thus the Indian missionaries brought first the story of individual labor and specific fields, and in another session dwelt

The Story of the Conference.

upon the mass movements that are so prominent there. The marvelous developments in China and Japan were quite fully presented. Special emphasis being laid, in the discussion at least, on the growth of the national spirit in the Japanese Church as well as the nation.

Africa and the Pacific were grouped as pagan, but included a most vivid portrayal of the conflict between paganism and Islam, in the Western Sudan. While the Mohammedan question from China to the Atlantic closed the sessions with what many feel to be the hardest and most intense problem facing missions today. To this, perhaps, exception might be taken in view of the apathy of the home churches. The home session, conducted by Mr. J. Campbell White, who has had exceptional success in dealing with the problem, was rather a brisk fire of question and answer and personal testimony as to methods than the usual form of address, and it brought out a good many points of great value, although not easily included in a report of the proceedings. Similar discussions followed some of the other sessions with great advantage.

There were the usual sessions more public in their character and attended largely by people from Clifton Springs and nearby towns and villages. The Women's and Children's meetings Friday and Saturday afternoons; the Saturday evening stereopticon lecture, when Dr. Kumm showed his exceptionally fine views from the Sudan; the Sunday morning service, when Dr. Hunter Corbett spoke on the wonderful changes in China; the Sunday evening meeting, with its testimonies from different fields to the power of "the conquering Christ," and the Farewell Meeting Tuesday evening to the missionaries expecting to return to their fields during the coming year. Each different in form and character, supplemented the others, and made the whole Conference a unit. For the most part the program was not so full as to be crowded and there was reasonable leisure to enjoy. There was too the customary hour of prayer for the Sanitarium, for Mrs. Foster and those associated with her in medical and general care for those who come, that the Spirit of God might be made visibly manifest in consecrated lives, renewed health, temporal as well as spiritual prosperity. The President's reception this year was on the lawn and it was a cheery party that gathered to greet Dr. and Mrs. Gracey, Mrs. Foster, the Board of Control and the officers of the Sanitarium. The out-door entertainment was all the more enjoyable because of the very heavy rains all about Clifton, resulting in some places in very serious damage from hailstones of whose size most marvelous stories were told, all affirmed to be strictly true. How true they were became evident when a few days later farmers were plowing fields where the harvest had been near ripening, and rare birds from the ruined aviary of Mrs. F. F. Thompson at Canandaigua were flying over the country, or beaten to death by the storm. Clifton, however, was spared, and there were many notes of praise.

A conference without resolutions would be an anomaly, but it doesn't therefore follow that they are perfunctory. Certainly they were not

The Story of the Conference.

this year. It has for some years been the desire of the Union to gather a larger number of those who are entering upon the missionary work, that they might come into closer touch with the workers in the field, than is possible in distinctively denominational gatherings. Some years there were very few, and it was felt that special effort should be made during the year to secure, if possible, the co-operation of the Board. It was also no mere following out of others people's ideas that prompted the hearty endorsement of the action of the Conference of Foreign Missions Boards and the Student Volunteer Convention at Nashville, calling for at least 1000 new missionaries each year until the entire unreached portion of the field could be reached, and in urging the adoption in the Sunday-school curriculum of a series of missionary lessons. The peculiar opportunity in China gave occasion for an earnest appeal to the United States Government for a kinder and more just treatment of Chinese who come to this country.

In the business session new names were presented for the Board of Control to take the place of some whose duties elsewhere made it impossible for them to attend the sessions of the Conference, and there was general satisfaction that the President was still able to be with the Union while the Vice-President could bear the burden of the work. The Secretary's duties were divided between a Corresponding and Recording Secretary, it being felt that some one connected with and resident in the Sanitarium should have charge of the routine correspondence.

The closing farewell service, when those who plan to return to their fields during the year meet on the platform to tell of their plans, their hopes, their messages, is always interesting and not less so this year than at other times. Rev. Egerton Young, presiding, spoke of his own experience and Bishop Penick gave a glimpse of a vision of the conflict for the kingdom. At this time, on behalf of members of the Union, copies of "Life Secrets," a collection of Dr. Foster's chapel talks, were given to those about to leave, that they might carry with them the spirit of the one to whom these conferences owe so much.

PROGRAM.

WEDNESDAY, JUNE 6th.

7.00 P. M. RECOGNITION SERVICE.

MR. DAVID MCCONAUGHEY, CHAIRMAN.

Welcome.....Mrs. Mary E. Foster.
Response.....The Chairman.
Roll Call.
Survey of the World Field. Rev. Henry Otis Dwight, LL.D.

THURSDAY, JUNE 7th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.
10.00 A. M. MEMORIAL SERVICE.

REV. J. THOMPSON COLE, CHAIRMAN.

Roll read by Mrs. J. T. Gracey.
Brief Biographies.

THURSDAY AFTERNOON.

3.00 P. M. EVANGELISM IN PAGAN LANDS.

RT. REV. C. C. PENICK, D.D., CHAIRMAN.

West Africa.....{ Rev. Herbert C. Withey.
Mrs. W. C. Gault.
Sierra Leone.....Mrs. G. H. Clarke.
The Congo.....Rev. W. A. Raff.
The Sudan.....Rev. Karl Kumm, Ph.D.
The Pacific.....Mrs. Theodora Crosby Bliss.

THURSDAY EVENING.

7.00 P. M. EVANGELISM IN CHINA.

REV. C. W. P. MERRITT, M.D., CHAIRMAN.

A Testing Time.....Rev. Charles Leaman.
Chinese Homes.....Miss M. C. Worthington.
Changing Conditions.....Rev. Fred. C. Mendenhall.
Results of the Boxer Outbreak....Mrs. Alice W. Williams.
Opportunity for Teachers.....Rev. Herbert E. House.
Christianity in a Chinese Family...Mrs. C. W. P. Merritt.

FRIDAY, JUNE 8th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.

Program.

10.00 A. M. THE PRESENT SITUATION IN CHINA.

EDWIN M. BLISS, D.D., CHAIRMAN.

Canton Christian College.....Rev. Herbert E. House.
China on the West (Burma) .Rev. M. B. Kirkpatrick, M.D.
China on the East (Japan)Chas. S. Eby, D.D.
Forty Years in China.....Hunter Corbett, D.D.

FRIDAY AFTERNOON.

2.30 P. M. WOMEN'S MEETING.

MRS. C. W. P. MERRITT, MRS. J. SUMNER STONE, PRESIDING.

Educational Work in South America..Mrs. A. W. LaFetra.
Evangelism in the Philippines.....Mrs. W. A. Valentine.
Work for Girls in Japan.....Miss Julia Moulton.
The Women of China.....Miss E. Riggs.
The Hermit Nation.....Miss E. M. Estey.
Caste and Purdah in India.....Mrs. J. O. Denning.

FRIDAY EVENING.

7.00 P. M. REVIVAL MOVEMENTS IN INDIA AND BURMA.

REV. W. P. SWARTZ, PH.D., CHAIRMAN.

Prayer Bands and Their Work....Mr. J. Campbell White.
Pundita Ramabai.....Mrs. J. O. Denning.
Revival in Indore.....Mrs. Sarah E. Newton.
Educational Work Among Telugus..Rev. Henry Huizinga.
Answers to Prayer.....Mrs. Hervey C. Hazen.
Out-caste Movements in North India...Rev. N. L. Rockey.
Evangelistic Movements in Burma .Rev. Geo. L. Leeds, M.D.
General Survey.....Rev. H. F. LaFlamme.

SATURDAY, JUNE 9th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell Waite.

10.00 A. M. EVANGELISM AND CONTRIBUTORY MOVEMENTS IN INDIA
AND SOUTHEASTERN ASIA.

REV. J. SUMNER STONE, M.D., CHAIRMAN.

General Survey.....The Chairman.
Strategic Position of Assam.....Rev. M. C. Mason, D.D.
Educational and Medical Work in Burma
M. B. Kirkpatrick, M.D.
Higher Education in India.....Rev. Henry Huizinga
Work for the Masses.....Rev. J. O. Denning.
Facilities for Work.....Rev. H. F. LaFlamme.
Jubilee of Methodist Missions.....Rev. N. L. Rockey.
A Tourist in India.....Mrs. Lucy Guinness Kumm.

Program.

SATURDAY AFTERNOON.

2.00 P. M. Children's Meeting.
3.00 P. M. Exhibition of Curios.
4.00 P. M. President's Reception.

SATURDAY EVENING.

7.00 P. M. Stories from the Northland.....Rev. Egerton R. Young.
8.00 P. M. Stereopticon Lecture: The Sudan. Rev. Karl Kumm, Ph.D.

SUNDAY, JUNE 10th.

9.00 A. M. QUIET HOUR.....Rev. H. F. LaFlamme.
10.00 A. M. PUBLIC WORSHIP.

Prayer.....Rev. L. S. Boyd, Pastor M. E. Church.
Scripture.....S. H. Adams, D.D., Chaplain Sanitarium.
Sermon.....Hunter Corbett, D.D.

SUNDAY AFTERNOON.

4.00 P. M. YOUNG PEOPLE'S MEETING.

SUNDAY EVENING.

7.00 P. M. THE CONQUERING CHRIST.

S. H. ADAMS, D.D., CHAPLAIN SANITARIUM, CHAIRMAN.

The Conquering Christ in Japan.....J. P. Moore, D.D.
In Korea.....Miss E. M. Estey.
In Assam.....Rev. S. W. Revenburg.
In Africa.....Mrs. Lucy Guinness Kumm.
An Appeal and an Opportunity....Rev. H. F. LaFlamme.

MONDAY, JUNE 11th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.
10.00 A. M. HOME SIDE OF FOREIGN MISSIONS.

J. CAMPBELL WHITE, CHAIRMAN.

General Discussion.

MONDAY AFTERNOON.

3.00 P. M. EVANGELISM IN JAPAN AND KOREA.

CHAS. S. EBY, D.D., CHAIRMAN.

Phases of Work in Japan.....Rev. G. F. Draper.
Movement for Independent Japanese Church,

J. P. Moore, D.D.

Korean Sketches.....Miss E. M. Estey.

Program.

MONDAY EVENING.

7.00 P. M. CHRISTIANITY AND JAPAN'S LEADERSHIP IN THE EAST.

J. H. SANDERS, M.D., CHAIRMAN.

Strategic Position of Japan.....Rev. G. F. Draper.
Changed Relations of Eastern Nations. D. S. Spencer, D.D.
Intellectual Leadership of Japan.....Chas. S. Eby, D.D.

TUESDAY, JUNE 12th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. David McConaughy.

10.00 A. M. BUSINESS SESSION.

MR. DAVID MC CONAUGHEY, CHAIRMAN.

10.30 A. M. EVANGELISM IN ROMAN CATHOLIC COUNTRIES.

REV. J. SUMNER STONE, CHAIRMAN.

Italy, Opportunity and Need.....Rev. F. H. Wright.
Brazil, Roman Catholic and Pagan.....Rev. W. A. Cook.
Porto Rico.....Mrs. A. W. Vodra.
Mexico.....{ Mrs. A. T. Graybill.
Miss Effa Dunmore.

TUESDAY AFTERNOON.

3.00 P. M. EVANGELISM IN MOHAMMEDAN LANDS.

EDWIN M. BLISS, D.D., CHAIRMAN.

Islam in China.....Rev. Chas. Leaman.
In India.....Rev. J. O. Denning.
In Turkey and Persia.....The Chairman.
In Africa.....Rev. Karl Kumm, Ph.D.
Discussion.

TUESDAY EVENING.

7.00 P. M. FAREWELL MEETING.

REV. EGERTON R. YOUNG, CHAIRMAN.

Address.....The Chairman.
Farewell Words.....The Missionaries.
The Triumphs of Salvation: A Vision,
Rt. Rev. C. C. Penick, D.D.
Presentation to Out-going Missionaries of "Life Secrets,"
by Dr. Henry Foster.
Good-bye !

MEMBERS PRESENT AT TWENTY-THIRD CONFERENCE.

KEY TO ABBREVIATIONS.

A.—American Board, Congregationalist. A. B. S.—American Bible Society.
B.—American Baptist Missionary Union. C. B.—Canadian Baptist. C. I. M.—China Inland Mission. C. M.—Canadian Methodist. C. A.—Christian Alliance. C. P.—Canadian Presbyterian. C. W.—Christian Woman's Board. F. B.—Free Will Baptist. Ind.—Independent. L.—Lutheran. M. E.—Methodist Episcopal. P.—Presbyterian. P. E.—Protestant Episcopal. R. C. A.—Reformed Church in America. S. V. M.—Student Volunteer Movement. S. U. M.—Sudan United Mission. W. M.—Wesleyan Methodist. Y. M. C. A.—Young Men's Christian Association. C. C. C.—Canton Christian College. N. A. Ind.—North American Indians.

Years of Service	Name	Field	Board	Home Address
1886-88..	Alien, Rev. Ray.....	India.....	M. E.....	Rochester, N. Y.
1892.....	Alway, Miss Hester.....	India.....	B.....	Brooklyn, N. Y.
1888-93..	Beall, Arthur, W.....	Japan.....	C. A.....	Peterborough, Can.
1890-00..	Bechan, Miss Emily.....	N.A.Ind.....		Goderich, Can.
1872-88..	Bliss, Rev. E. M., D.D.....	Turkey.....	A. B. S.....	New York City.
1886-98..	Bliss, Mrs. E. M.....	Micronesia.....	A.....	New York City.
1887-96..	Bostwick, H. J.....	China.....	A.....	Clifton Springs, N. Y.
1887-96..	Bostwick, Mrs. H. J.....	China.....	A.....	Clifton Springs, N. Y.
1882-96..	Cartmell, Miss Martha J.....	Japan.....	C. M.....	Hamilton, Can.
1890.....	Channon, Mrs. Irving M.....	Micronesia.....	A.....	Oberlin, Ohio.
1896.....	Chapman, Miss Ella L.....	Burma.....	B.....	Syracuse, N. Y.
1900.....	Clarke, Mrs. Mary Lane.....	Africa.....	W. M.....	Houghton, N. Y.
1883-94..	Cole, Rev. J. Thompson.....	Japan.....	P. E.....	Ogontz, Pa.
1895-03..	Cook, Rev. William A.....	S. America.....	Ind.....	Minneapolis, Minn.
1863.....	Corbett, Rev. Hunter, D.D.....	China.....	P.....	Wooster, Ohio.
1906.....	Corlies, Anna E., M.D.....	China.....	B.....	Philadelphia, Pa.
1892-97..	Crane, Rev. H. A.....	India.....	M. E.....	Canisteo, N. Y.
1892-97..	Crane, Mrs. H. A.....	India.....	M. E.....	Canisteo, N. Y.
	Crummey, Mrs. Lizzie K.....	Japan.....	C. M.....	Toronto, Can.
1889.....	Davis, Mrs. Lydia Lord.....	China.....	A.....	Oberlin, Ohio.
1890.....	Denning, Rev. J. O.....	India.....	M. E.....	Chicago, Ill.
1890.....	Denning, Mrs. J. O.....	India.....	M. E.....	Chicago, Ill.
1879.....	Draper, Rev. G. F.....	Japan.....	M. E.....	Syracuse, N. Y.
1879.....	Draper, Mrs. G. F.....	Japan.....	M. E.....	Syracuse, N. Y.
1891.....	Dunmore, Miss Effa M.....	Mexico.....	M. E.....	Clifton Springs, N. Y.
1867-01..	Dwight, Rev. H. O., LL.D.....	Turkey.....	A.....	New York City.
1886-96..	Eby, Rev. C. S., D.D.....	Japan.....	C. M.....	Kingston, Can.
1881-85..	Elwin, Miss Julia.....	Burma.....	B.....	Salem, Mass.
1906.....	Emerson, Rev. Frank O.....	Africa.....	P.....	Auburn, N. Y.
1906.....	Emerson, Mrs. Frank O.....	Africa.....	P.....	Auburn, N. Y.
1900.....	Estey, Miss Ethel M.....	Korea.....	M. E.....	Woodstock, N. B.
1884-94..	Foote, Mrs. Frank W.....	India.....	M. E.....	Rochester, N. Y.
1872-05..	Fox, Rev. D. O., D.D.....	India.....	M. E.....	Union City, Pa.
1881-05..	Fox, Mrs. D. O.....	India.....	M. E.....	Union City, Pa.
1881-05..	Gault, Mrs. W. C.....	Africa.....	P.....	Wooster, O.
1861-68..	Gracey, Rev. J. T., D.D.....	India.....	M. E.....	Rochester, N. Y.
1861-68..	Gracey, Mrs. J. T.....	India.....	M. E.....	Rochester, N. Y.
1882-05..	Graybiel, Miss Mary.....	India.....	C. W.....	Buffalo, N. Y.
1883.....	Graybill, Mrs. A. T.....	Mexico.....	P.....	Canastota, N. Y.
1885.....	Hall, Miss Ella E.....	China.....	C. I. M.....	Toronto, Can.
1856-97..	Hallam, Rev. E. C. B.....	India.....	F. B.....	Keuka Park, N. Y.
1866-97..	Hallam, Mrs. E. C. B.....	India.....	F. B.....	Keuka Park, N. Y.

Members Present at Twenty-third Conference.

Years of Service	Name	Field	Board	Home Address
.....	Harned, Mrs.....	Africa.....	M. E.....	Rochester, N. Y.
1884....	Hazen, Mrs. H. C.....	India.....	A.....	Holley, N. Y.
1870....	Holcomb, Rev. James F.....	India.....	P.....	New York City.
1870....	Holcomb, Mrs. Helen H.....	India.....	P.....	New York City.
1897....	House, Rev. Herbert E.....	China.....	C. C. C....	White Plains, N. Y.
1856-00..	Humphrey, Rev. J. H., D.D.....	India.....	M. E.....	Little Falls, N. Y.
1894-00..	Humphrey, Mrs. J. H.....	India.....	M. E.....	Little Falls, N. Y.
1896....	Huizinga, Rev. Henry.....	India.....	B.....	Holland, Mich.
1896....	Huizinga, Mrs. Henry.....	India.....	B.....	Holland, Mich.
.....	Kellogg, Mrs. Sarah.....	India.....	P.....	Holland, Mich.
1878....	Kirkpatrick, M. B., M.D.....	Burma.....	B.....	Philadelphia, Pa.
1897....	Kumm, Dr. Karl W.....	Africa.....	S. U. M....	Germantown, Pa.
1897....	Kumm, Mrs. Lucy Guiness.....	Africa.....	S. U. M....	Germantown, Pa.
1898....	LaBarre, Miss Anna L.....	India.....	Ind.....	Binghamton, N. Y.
1880....	LaFetra, Mrs. Adelaide W.....	S. America.....	M. E.....	Washington, D. C.
1887....	Laflamme, Rev. H. F.....	India.....	S. V. M....	Toronto, Can.
1889....	Laflamme, Mrs. H. F.....	India.....	C. B.....	Toronto, Can.
1874....	Leaman, Rev. Charles.....	China.....	P.....	Philadelphia, Pa.
1874....	Leaman, Mrs. Charles.....	China.....	P.....	Philadelphia, Pa.
1897....	Leeds, Rev. George T., M.D.....	Burma.....	B.....	Hannibal, Mo.
1897....	Leeds, Mrs. G. T.....	Burma.....	B.....	Hannibal, Mo.
1892....	Malcolm, William, M.D.....	China.....	C. P.....	Clifton Springs, N. Y.
1892....	Malcolm, Mrs. William.....	China.....	C. P.....	Clifton Springs, N. Y.
1873....	Mason, Rev. M. C.....	Assam.....	B.....	Newton Center, Mass.
1873....	Mason, Mrs. M. C.....	Assam.....	B.....	Newton Center, Mass.
1889-02..	McConaughy, David.....	India.....	Y. M. C. A	New York City.
1889-02..	McConaughy, Mrs. D.....	India.....	Y. M. C. A	New York City.
1875-02..	Meacham, Rev. G. M.....	Japan.....	C. M.....	Toronto, Can.
1906....	Mendenhall, Rev. Fred'k.....	China.....	D.....	Auburn, N. Y.
1885-95..	Merritt, Rev. C. W. P., M.D.	China.....	A.....	Clifton Springs, N. Y.
1885-95..	Merritt, Mrs. C. W. P.....	China.....	A.....	Clifton Springs, N. Y.
1883....	Moore, Rev. J. P.....	Japan.....	R. C. A....	Philadelphia, Pa.
1883....	Moore, Mrs. J. P.....	Japan.....	R. C. A....	Philadelphia, Pa.
1889....	Moulton, Miss Julia.....	Japan.....	R. C. A....	Toronto, Can.
1899....	Moyer, Miss Jennie.....	India.....	M. E.....	Cortland, N. Y.
1861-04..	Newton, Mrs. S. E.....	India.....	P.....	Doylestown, Pa.
1905....	Oates, Miss Emma.....	Africa.....	W. M.....	Springboro, Pa.
1899....	Organ, Miss Clara M.....	India.....	M. E.....	Boston, Mass.
1871....	Parmelee, Mrs. Moses P.....	Turkey.....	A.....	Oberlin, Ohio.
1877-83..	Penick, Rt. Rev. C. C., D.D.	Africa.....	P. E.....	Fairmount, Pa.
1878-89..	Priest, Miss Mary A.....	Japan.....	M. E.....	Canandaigua, N. Y.
1893....	Raff, Rev. Wm. A.....	Africa.....	F. B.....	East Concord, N. Y.
1891-01..	riggs, Miss M. D.....	China.....	C. I. M....	Cumberland, Tenn.
1883....	Rivenburg, Rev. S. W., M.D.	Assam.....	B.....	Clifford, Pa.
1883....	Rivenburg, Mrs. S. W.....	Assam.....	B.....	Clifford, Pa.
1884....	Rockey, Rev. N. L.....	India.....	M. E.....	Delaware, Ohio.
1884....	Rockey, Mrs. N. L.....	India.....	M. E.....	Delaware, O.
1900....	Scott, Miss Edna E.....	Burma.....	B.....	Giblin, Pa.
1889....	Scott, Miss Frances A.....	India.....	M. E.....	Cincinnati, Ohio.
1882....	Spencer, Rev. David S.....	Japan.....	M. E.....	Kingston, Pa.
1882....	Spencer, Mrs. David S.....	Japan.....	M. E.....	Kingston, Pa.
1878-97..	Stone, Mrs. George I.....	India.....	M. E.....	Titusville, Pa.
1880-88..	Stone, Rev. J. S., M.D.....	India.....	M. E.....	New York City.
1880-88..	Stone, Mrs. J. S.....	India.....	M. E.....	New York City.
1884-87..	Swartz, Rev. Wm. Paley.....	India.....	L.....	Poughkeepsie, N. Y.
1896-98..	Theal, Mrs. Annie.....	N.A.Ind.....	C. M.....	Clifton Springs, N. Y.

Members Present at Twenty-third Conference.

Years of Service	Name	Field	Board	Home Address
1869-72..	Thompson, Miss Mary A.....	China.....	A.....	Clifton Springs, N. Y.
1905.....	Tibbals, Rev. Ralph H.....	China.....	B.....	North Egremont, Mass.
1903.....	Valentine, Mrs. W. O.....	Phil.Is.....	B.....	Warsaw, N. Y.
1904.....	Vodra, Mrs.	Porto Rico.....	B.....	Rochester, N. Y.
1859-95..	Waugh, Rev. J. W.....	India.....	M. E.....	Delaware, Ohio.
1893-03..	White, J. Campbell.....	India.....	Y. M. C. A.	Allegheny, Pa.
1891.....	Williams, Mrs. Alice M.....	China.....	A.....	Oberlin, Ohio.
1879.....	Wilson, Mrs. Helen J.....	India.....	M. E.....	Evanston, Ill.
.....	Winslow, Miss Annie.....	India.....	M. E.....	Morgan Park, Ill.
1885.....	Withey, Rev. Herbert C.....	Africa.....	M. E.....	New York City.
1895-00..	Worthington, Miss M. C.....	China.....	C. I. M....	Charlestown, W. Va.
1890.....	Wright, Rev. F. H.....	Italy.....	M. E.....	New York City.
1899....	Wright, Mrs. F. H.....	Italy.....	M. E.....	New York City.
1868....	Young, Rev. Egerton R.....	Hud.Bay...C. M.....	Bradford, Can.	
1868....	Young, Mrs. E. R.....	Hud.Bay... C. M.....	Bradford, Can.	

Summary.—111 missionaries, from 16 mission fields, and representing 23 organizations.

"And these, who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of light."

Name.	Field	Board	Deceased.
Rice, Miss Mary Susan.....	Persia.....	P.....	June 20, 1905.
Harris, Mrs. Julia E.....	Burma.....	B.....	Sept. 6, 1905.
*Machle, Mrs. E. C.....	China.....	P.....	Oct. 28, 1905.
Schneider, Mrs. Susan.....	Turkey....	A.....	Nov. 25, 1905.
Simons, Miss Elma R.....	Burma.....	B.....	Jan. 31, 1906.
Brown, Hubert W.....	Mexico....	P.....	Feb. 19, 1906.
Elwell, Mrs. C. H. R.....	Burma.....	B.....	March 17, 1906.
Hepburn, Mrs. J. C.....	China, Japan	P.....	March 4, 1906.
Rood, Miss Alice J.....	Assam.....	B.....	March, 1906.
Scudder, Mrs. Frank S.....	Japan.....	R. C. A....	April 27, 1906.
Labaree, Rev. Benjamin, D.D.....	Persia.....	P.....	May 14, 1906.

*Martyred.

CONFERENCE KEYNOTE.

"God is faithful, through whom ye were called into the fellowship of His Son, Jesus Christ our Lord."

DEVOTIONAL SERVICES.

9 to 10 A. M.

Mr. J. Campbell White, Leader.

Thursday—Biblical Reasons for Bible Study.

Friday—Biblical Encouragements to Intercessory Prayer.

Saturday—Biblical Teaching Concerning the Holy Spirit.

Sunday—"We Would See Jesus."

Monday—God's Provision for a Life of Habitual Victory Over Sin.

Tuesday—Prayer: for the Sanitarium, for missionaries leaving children in the homeland, for these children.

SESSIONS
OF THE
Twenty-third Annual Conference

WEDNESDAY, JUNE 6th, 7 to 9 p. m.

RECOGNITION SERVICE.

MR. DAVID McCONAUGHEY, CHAIRMAN.

THE CHAIRMAN: "God is faithful; through whom ye were called." Let us take this as the keynote of these meetings. We are not here to tell what we have done, but, having put ourselves in line with God, we are in partnership with Him in this enterprise, and are come together to tell what He has wrought. . . . The light that shines the farthest is the light that shines the brightest at home.

ADDRESS OF WELCOME.

MRS. MARY E. FOSTER.

Mr. President, Friends of the International Missionary Union: It is my privilege this evening to bring to you the greeting of the Trustees of the Clifton Springs Sanitarium, and to again welcome you to our midst. We esteem it a privilege to meet you and to hear from your lips the story of the marching on of our God in the conquest of the world.

You bring us tidings regarding the evangelism of the nations, and our hearts are eager to hear the story, for we too desire to share the blessing. Have we not all come with the cry, "Bless me, O my Father"? One of God's children of old heard the call to go out from his country, and from his father's house, to a land which he knew not, but with the command was coupled the promise, "And I will bless thee, and thou shalt be a blessing."

When God gives his blessing it is for a purpose, that others may share it, and so the good may be extended. As we go from this Convention, may the good which has been received, be widely disseminated, and that as we have freely received so we may freely give.

May God bless you all, and make this meeting helpful and good.

"RECOGNITION."

(It is the unwritten law of this Conference that every missionary who wears a badge—and every one is expected to be thus decorated—shall speak to everybody else who wears a badge.)

Survey of the Field.

THE CHAIRMAN: I will call the roll by countries; as each country is mentioned, all missionaries from that field will rise, and each one will please give his or her name, board, and years of service; after this meeting we are all supposed to be introduced to each other.

Very informally, 69 missionaries responded from 13 countries: India, 29; China, 10; Africa, 7; Japan, 6; Turkey, 3; Assam, 2; Mexico, 2; Burma, 2; South America, 2; Micronesia, 2; Hudson Bay, 2; Porto Rico, 1; Philippines, 1.

SURVEY OF THE MISSION FIELD.

REV. HENRY OTIS DWIGHT, LL.D.

Some nineteen hundred years ago, honest uncertainty as to how the missionary enterprise should be classed was expressed by Gamaliel in his memorable speech about the mission at Jerusalem. After Peter and the other apostles had been sent out of the council hall for a little while, he said: "Refrain from these men and let them alone; for if this counsel or this work be of men it will be overthrown; but if it be of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." What the great Pharisee referred to in this uncertain way, as a "counsel" or perhaps a "work" was nothing more nor less than the proclamation of the Gospel of Jesus Christ among the people, to the perplexity and dismay of the Jewish leaders. This work is aggressive or nothing; it has always kindled bitterness of opposition. So it offers room to apply Gamaliel's test. Since neither cynical indifference, nor masterly strategy, nor physical force have been able to overthrow it, its persistence arouses awe and imposes reverence in its study.

GROWTH IN MISSIONS A NEW TEST.

Any attempt today to survey the world-wide mission field emphasizes the fact, however, that persistent escape from destruction is less wonderful than progress in missions. Increase is the salient fact of the work. There is increase in the number of converts and growth in their quality, increase in the desire of converts to bring others to Christ, and increase in the number of those not yet Christians who, dissatisfied with their own religious ideas, are insensibly and unknowingly approaching the outskirts of the Kingdom of Christ. What has growth as well as permanence has life, and God giveth the increase.

INCREASE IN NUMBERS.

Look at the islands of the Pacific, each formerly the enemy of every other. Some 350 missionaries, men and women, supported by a dozen or so of different societies, occupy about 200 central stations in those islands. With the native workers whom they have trained they labor in about

Survey of the Field.

2,000 different places. Slowly but continuously the people on their volcanic rock-heaps or palm-fringed atolls have been learning to surrender themselves to Jesus Christ as Saviour, King and Guide, until now in Micronesia, Polynesia, the New Hebrides and Melanesia, about 300,000 people profess to be Christians, and every year adds to their number. Many of them are very simple and crude and faulty specimens of manhood, but many of them are strong and tested men of power; and about 3,000 of them are teachers and preachers with a Christian experience that shows them to have received the Holy Spirit even as we.

Look at Africa, the home of unresponsive muck-raking. Mohammedanism is most secure, most aggressive, and dangerous to the last degree in Africa. Yet in Morocco, Algiers, Tunis, and Egypt there have been converts from Mohammedanism during the past year. The keeper of the Bible depot at Suez is an earnest Christian who but a few years ago was a Mohammedan and an expounder of the holy law in Zanzibar. All along the northern coast line, Mohammedan youth are studying in missionary schools; and by the grace of God the recent Conference at Cairo of missionaries working everywhere among Mohammedans is a step forward that will affect the whole Mohammedan world. As to the central and southern portions of the great black continent, in the older mission fields, like South Africa, Sierra Leone, and the Lagos protectorate, now merged in South Nigeria, Christianity is rooted in the soil of the land. There are in these lands some 750,000 Christians, many of them of the third generation, winning additions every year from the surrounding people. In Natal the past year has seen an official government investigation into the quality of manhood fostered by the native Christian church. The verdict has been that it is good; and that missions ought to be encouraged by Government for the sake of their fruits in citizenship. In the newer fields, like Uganda, Nyasaland, Angola, Kamaruse and British and German East Africa, the reports all show progress in spite of hindrances and backward eddyings of the current. In the Congo region notwithstanding the horrors of Belgian commercial greed, enquiry, interest and conversions appear in every report. One evening at night-fall a few months ago a missionary on the Congo river in a steam launch, seeking a place to moor the boat for the night, was startled by a lusty chorus of men's voices singing in the native language, "All hail the power of Jesus' Name." The missionary had found his place to stop; for there among the reeds were some big canoes full of young Africans on a fishing excursion. And there were Christians among them with Bibles and hymn books. And this is the heart of the Dark Continent! As the missionary joined in the words, "and crown Him Lord of all," he felt somewhat as old Simeon did in the temple, satisfied because he had seen the salvation of the Lord.

India is a land of many nations strangely inventive in methods of basing religion. It is estimated that since the census report of 1901, at least 300,000 converts have been baptized, largely among the poorest and

Survey of the Field.

most despised of the people, thus bringing the mission work there into visible identity with that of Him who gave as one of the marks of His mission that to the poor the gospel was preached. Converts have also been won among self-sufficient Brahmans and haughty Mohammedans. Some idea of the steady progress may be derived from a note of the Census Commissioner on South India. He gives as a net result, in Travancore, of the census changes of the last 25 years, the fact that out of every 10,000 of the population 373 Hindus have disappeared, and have been replaced by 333 Christians and 40 Mohammedans. Special movements of progress are the revivals in Assam, in several places in North India, and in the Bombay Presidency; and the strange evangelistic campaign in Burma, conducted by Ko-san-ye, which has brought pagans literally by thousands into relations with the Christian churches among the Karen, and an equally remarkable turning to Christ among the wild tribes in the north of Burma bordering on Chinese territory. We can not pause to describe the fraternizing of Christians of different races seen in the visit to India in March, 1906, of two well-known Japanese Christian pastors who addressed large audiences with great acceptance in several of the great cities, with the object of stirring the people to Christ-like activity in evangelization.

In China, where distrust of God makes every man try to be his own providence, the centenary of Protestant missions is to be celebrated next year. During the first 35 years of the century little visible impression was made upon the Chinese. According to tables just compiled the number of Christian communicants has doubled every seven years since 1842. At the end of 1905 the number of communicants was about 150,000. When Dr. Griffith John of the London Missionary Society, prepared to return to England on furlough a few weeks ago, he called attention to a fact full of significance. He entered Hankow, in central China, 45 years ago. Then there was not a single Christian convert in all that great city. As he leaves the city he goes with the joyful reflection that the gospel is permanently established there in the hearts of 8,000 believers. The tale of increase in China is but just commencing and the Word now shows its power in almost every district.

A few steps take one over the boundary into Korea, long held by China in seclusion, a seclusion where self-satisfaction has had time to become profound. The Christian churches have about 10,000 members with about 20,000 candidates for baptism. Close and intelligent study of the Bible and application of its principles to life, are characteristics of the Korean Christians. During the past year interest in Christianity has been marked, even in the southern parts of the country, long callous to the gospel message. This year, among the nobility, the most impervious class of Koreans, seekers after light are studying the New Testament with emotion. The changed life of converts strikes the consciences of their neighbors. Recently a highway robber in Korea, like the men moved to repentance under the preaching of John the Baptist, was no

Survey of the Field.

sooner converted than he asked, "What must I do?" On being satisfied that Jesus Christ expected him to confess his crimes, he gave himself up to the authorities. The Governor of the province said that never before in all Korean history had a criminal made voluntary confession. Therefore this ex-highwayman should not be beheaded as the law required. He pardoned and dismissed the new convert with commendation of his wisdom in adopting a religion that can change the heart.

From Korea we pass into Japan, where a sturdy nation stands at the parting of the ways, having to choose between life and death, blessing and cursing, but being in a great measure insensible to the far-reaching consequences of the choice now to be made. The war has brought some of the people in closer contact with Christianity but has not so thoroughly abolished indifference as was hoped. Yet there is growth. At the close of 1905 the number of Christians in Japan was about 350,000, including Roman Catholics, with about 450 ordained Japanese Christian teachers and some 600 unordained Christian teachers and evangelists. The gospel is regularly preached in about 1,000 towns and villages and the Protestant communicants are more than 50,000. One notable fact as to the Christians of Japan is the influence which they have in the affairs of the nation. There seems to be little bigotry to exclude Christians from participation according to their ability in political and national affairs. The editors of four out of twelve leading newspapers in Japan are Christian men. The Christians are recognized pioneers in reform and in benevolent work. For this reason the influence of the Christians of Japan is found to be many fold out of proportion to their numerical strength.

Time will not allow more than mention of the increase of the number of Christians in lesser fields. In Sumatra, for instance, the report of the German Rhenish mission showed last year 4,712 pagans and 136 Mohammedans baptized. There is increase wrung out of rocky soil in Ceylon, in Persia, in the border lands of Tibet, and even in Arabia the neglected and the well-fortified against the message of Jesus Christ. In all fields missionary work has transformed multitudes of men and women into cross-bearing, self-denying and light-giving followers of Jesus Christ. This salient fact of steady increase of Christian believers recalls once more the fitness of the gospel to meet the need of peoples the most different in race, social customs, habits of thought, and religious belief. The Bible Societies, which everywhere supply the preacher with the book that he expounds, report a great increase of their issues during the past year. The British and Foreign Bible Society issued during 1905 more than six million, the American Bible Society more than two million two hundred thousand, and the Scottish National Bible Society nearly two million volumes of Bibles, Testaments, and lesser portions of Scripture. These figures show in each case a gain of about twenty per cent. over the issues of 1904. Single stations may stand still or lose ground but in each country the missionaries praise God for tangible

Survey of the Field.

increase that shows His use of missions to work His will among the nations.

2. INCREASE OF EVANGELISTIC EFFORT BY CONVERTS.

Increase has no meaning if confined to figures. Increase of numbers here, however, represents an increase of force. Converts separated by vast distances, by language, and by divergent interests and aims, and taught by many different denominations, nevertheless attain a recognizable likeness to one another, through growth toward likeness to the great Head of the Church. It is evident that the root of the matter is in these growing bodies of Christians because they voluntarily take up the work for others which Christ did, and which He made a mark of His followers. This has been noteworthy in the revivals in Madagascar. Glimpses of the same activity are seen in India. Even native officials who are Christians, in some cases Mohammedans in origin, are giving their time outside of office hours to true evangelistic work. In Korea this activity is a regularly understood responsibility undertaken with membership in the Christian Church. Christian officers in the Japanese army have been found teaching Christ to Chinese in Manchuria. Little societies of Japanese Christians maintain missionaries of their own race in Formosa, in Manchuria, in Korea, and in China. In Oceania, Samoan Christians and Fijian Christians are missionaries in New Guinea, and Christians of the Loyalty Islands are giving their lives to teaching the pagans of New Caledonia. In the first days of this year a man died in a village of Southern Nigeria in West Africa who used to be a famous fetish priest. He became a Christian. He had no scientific education, but as he lived on his farm, he told his neighbors how great things the Lord had done for him, and he read to them the Bible. Before his life reached its peaceful close that former priest of Satan had led fully one thousand pagans to confess faith in Jesus Christ. In Borneo and in Java there are new missionary stations whose foundations were laid by Chinese Christian business men who brought their countrymen together for Bible study, and persuaded them to let the Bible mold their lives. Chinese Christians in America are building chapels for little Christian congregations in China, and in China itself more people are won by native Christians to the first steps in faith than by missionaries. In India the National Missionary Society was formed in the last days of 1905. What it will accomplish is yet uncertain. But the plan has the support of hundreds of thousands of Indian Christians throughout the length and breadth of the empire. Innumerable instances of the growth of activity among members of the mission churches prove that Christ is in the hearts of these converts and illustrate the rule that a passion to save men overcomes all obstacles. We did not know that we were calling out this immense body of latent power when we obeyed the command to teach all nations. But God knew it.

3. CHANGES THAT FACILITATE MISSIONS.

This is not all that a survey reveals as to progress in missions. In the mission field, unconnected directly with efforts of missionaries, are discovered sudden changes in surroundings, unforeseen and unheard of removals of obstacles, welcome but un hoped-for facilities for extending the sphere of missionary operations, new and inviting, yes, commanding opportunities. "You can not imagine the enthusiasm," says a missionary on the Congo, "with which we were received all along the river below Yakusu. Dozens of boats surrounded the steamer filled with people shouting welcome and all calling out, 'Have you books? Books! We want more books!' The people knew the insufficiency of their own religion and called for light. Like occurrences show the temper of the people in Kamerun, the Gold Coast Colony, Uganda, and other African fields. India, the abode of all extravagances in philosophy and religion, is now in a religious and social ferment; the hoary system of Hindu observances is being doctored over to bring it into harmony with modern, that is to say, with Christian requirements, for otherwise it can not retain the respect of the educated. Cultured Hindus can not do otherwise than imitate, although they reject, living Christianity. In a less degree the same is true of educated Mohammedans. Some of these in India are trying to purge their religion of blemishes revealed to them by the light of the Gospel. They fail to see that after such cleansing the residue ceases to be Mohammedanism.

A similar general sense of dissatisfaction with the old religions appears in Japan. Since the war, Shintoism is not a religion; people even question whether it is a worthy sentiment. Leading Buddhists educated above the level of the priests, mournfully admit that a revival of their religion in Japan seems impossible. We have the strange spectacle of Buddhists adopting the methods of Christians,—issuing tracts, organizing Endeavor Societies and Sunday-schools, preaching on the street corners to the accompaniment of a baby organ, etc. But while the philosophy of Buddhism is not easily to be displaced, the religion of the system is wedded to ignorance. The four million students in the Government schools of Japan will soon be four million judges to declare that as a religion Buddhism is weighed and found wanting. In China the new theories of education and the new determination to find and use the principles that have given nations power, caused the suppression of the old classics in the schools and this has smitten Confucianism in its vitals. In some parts of the empire temples have been transformed into school houses, the idols, by Government order, being cast out to make room. Some of the idols were burned unregretted, some like Aaron's golden calf were broken up and cast into the river to be carried by the floods where none can find them again, and so gods in whom the people trusted have met their predestined end by being "cast to the moles and the bats."

Even in some Roman Catholic countries changes of this same class are to be noted. The publication by the Church of the Scriptures for

Survey of the Field.

the common people is one of these changes. Think of this event, my brethren! Some years ago the circulation of the Bible by Protestants forced Roman Catholics in Syria to bring out an authorized version of the New Testament in Arabic. Two or three years ago the Pope authorized and blessed a cheap edition of the New Testament in Italian. Last year the Roman Catholic Archbishop of Rio de Janeiro in Brazil urged his people, whether educated or not, to study a new Portuguese translation of the Gospels; and now, this year, a Roman Catholic priest in France has made a translation of the New Testament into French, and eminent Jesuit authorities have pronounced it very good. The character of the notes with which all of these new Roman Catholic versions are supplied with a view to combating Protestant interpretations of Scripture, does not in the least take from the importance of a movement which loosens the chains that sought to bind the written Word in that great Church.

The very Governments facilitate the work of missions. Britain during the year has invited the establishment of another new mission in the Egyptian Sudan. In Africa, European Governments within twenty years have made great expanses of territory safe for missionary tours. In East Africa and South Africa and French West Africa, railroads, and on the upper Nile, the Niger, the Congo, and the Senegal, steamers speed the touring missionary on his way. The French Government within the last year has begun to put into effect a uniform system of common school education in all that enormous territory lying in the northern part of the African continent between Algeria and Tunis on the north, and Dahomey and the Niger on the south. This region is a vast hotbed and nursery for Mohammedan fanatics. But the one thing that surely cuts the nerve of Mohammedan fanaticism, and reduces the Mohammedan religious system to its common-place level, is the popularization of science. In taking steps for the education of millions of Mohammedans in Africa, France unwittingly is preparing the way for the Kingdom of Light in which there is no darkness at all. The Japanese Government during the past year has risen to leadership of the far East, deposing China from that high position. It is a liberal Government from whose administration every trace of bigotry against Christianity has disappeared. This momentous change of equilibrium, too, is, in the line of missionary progress. All these changes are of one nature; they prepare a way for the rule of the Kingdom of Christ.

THE MEANING OF PROGRESS IN MISSIONS.

Our survey of the progress of missions gives a basis for classifying the enterprise. Some still call it a pitiable waste of energy, money and talent. But we have a right to claim that it is a factor in the destiny of our race, of superlative importance to mankind and to every individual. The persistence of the undertaking, the steady increase in numbers of the Christians of the missionary field; their notable growth in fulfilling

Survey of the Field.

the Christian's duty toward those yet unmoved; the vague dissatisfaction that is suggesting improvements in the national or tribal religions, and furthermore, the unintended helps to missions yielded by Governments which are seeking their own ends, are cumulative evidences for this claim. All these work together with a uniform trend. They increase opportunity and add to the power of the missionary enterprise to use opportunity.

Immeasurable opportunities are before those who live in this age. In a grand, imperialistic sense the Kingdom is at hand. It is the same Kingdom for which Jesus Christ in visible presence used to urge His followers to prepare. He used to say that the Kingdom was at hand, because forces already in slow, silent operation would overturn and overturn until He should come to His throne. Christians in this age must seek His Kingdom and His righteousness first above all things. Let this simple truth be to each one of us a permanent acquisition of motive from any vision given us of the fact that God is using missions as a chosen instrument for hastening the coming of the day when He whose right it is shall reign. For when all things shall have been put under His feet then the King Himself will come to His glory.

THURSDAY, JUNE 7.
MEMORIAL SERVICE.

REV. J. THOMPSON COLE, CHAIRMAN.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Almighty God, with whom dwelleth the spirits of our brethren who have departed since last we gathered here and the souls of all the faithful who have been delivered from the limitations of the flesh: We render unto Thee our heartfelt thanks for the good example of these Thy servants, our dear brethren, whom we know are now in Thy presence. We thank Thee for their faithful loving service and for the comfort and strength that they have brought to us; and beseech Thee that we too may be true and faithful unto death and be permitted to join them in Thy everlasting kingdom. Be pleased to bless and strengthen us who are still engaged in life's struggles amid the temptations and sin of earth, that we may daily feed upon the fatness of Thy house and drink of the rivers of Thy pleasure, for 'with Thee is the fountain of life,' and may we triumph gloriously as did these Thy servants whom Thou has been pleased to call to Thyself. Grant Thy choicest blessing upon those who mourn for these departed ones. Wipe away all tears from their eyes and fill their hearts with Thy presence and with the glad assurance that they may again be united to those they love in the realms of eternal day. Grant that we may all dwell continuously in the secret places of the Most High and under the shadow of the Almighty; and when at last our voices are stilled in death, by Thy infinite mercy may our souls awake in that better land where we will give all praise and glory to the Lamb of God Who has redeemed us and made us kings and priests unto God."

THE CHAIRMAN: We have thought it well to make our Memorial Service one of the first and most important of all our gatherings at this place; that we may lift up the voice of praise unto God for the good example of those His servants who once joined with us in this place and who have been called hence.

Only a few days ago Memorial Day was observed in this great land. We all know how the Government considered no trouble too great and no expense too high that the remains of those who had fallen fighting for their country might be placed in beautiful national cemeteries, that they might still be united in some degree to their living friends, and that the children might know and see the final resting place of those who had bled and died for their country.

But their is no national cemetery to which we can point as the final resting place of those who have "fallen asleep in Jesus" while fighting for the kingdom of God. Their graves are scattered throughout the earth; many lie in obscure corners, and others in unknown tombs marked only by the eye of God. They rest amid the eternal snows and

Memorial Service.

in the torrid zones. But their memory ever lives in our hearts; and we render unto God the most heartfelt thanks that such men and women were permitted to live and to gather with us in this beautiful spot. Here we spake often with one another; here we mingled our prayers and received from each other mutual encouragement and inspiration. Here the examples of their noble lives rise before us and call us on to more devoted service.

"For these Thy saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest!"

The Roll.—While the assembled missionaries stood in reverent silence, the names of the members of the Union who have entered into Life during the year were read by Mrs. J. T. Gracey.

MISS MARY SUSAN RICE, PERSIA.

It was in 1847 that a brig sailed out of Boston harbor bearing a company of missionaries, among whom was Miss Rice, who for many years was associated with Miss Fidelia Fiske at Urumia, and was one of the pioneers in woman's work for woman. She was one of those quiet, unobtrusive, ever faithful workers, of whom but little is heard, lacking the initiative of her associate, but who lived and worked in tender sympathy with the girls who came under her charge. In all her relations with other missionaries and the people about her, there was always manifest an intense love for Christ. Her name was seldom seen in magazines, but there was perhaps no one of that earlier band of missionaries who had so high a standard, or whose life was modeled so truly upon that of the Master. She walked with God.

MRS. JULIA E. HARRIS, BURMA.

Although since her husband, the Rev. Norman Harris, died, Mrs. Harris has been in this country, it is an eloquent testimony to the power of her life among the people with whom her lot was cast, in that they still cherish her memory in the country to which she dedicated her life. Truly it was the power of a life "hid with Christ in God"!

MRS. E. C. MACHELLE, CHINA.

All are familiar with the sad story of the Lienchow outbreak, in October, 1905, when an infuriated mob swept into the mission station, crazed by the sight of the skeleton of a monkey which was paraded before them as the skeleton of one of their children. Mrs. Machle had been in America but had returned to her work only twenty-four hours before the riot broke out and she fell, a victim to the fury of the mob. She had struggled against great difficulties, but insisted in returning to her work, even when urged to remain at home. Her body lies in the compound of the little church near where she died. The only things that remain of

Memorial Service.

that once beautiful hospital are the stone towers and the cross which may stand for the ladder upon which Mrs. Machle ascended to receive the martyr's crown.

MRS. SUSAN SCHNEIDER, TURKEY.

A missionary veteran, Mrs. Schneider worked with her husband, the Rev. Benjamin Schneider, D.D., in Aintab, Broosa, and Constantinople. After her husband's death she remained in Constantinople and conducted what we in this country would call slum work. She had a peculiar tact in dealing with Mohammedans, and not a few were brought to admit the truth of Christianity even when they declined to profess their faith. Of the many young men who came under her influence, one fled to this country that he might profess his faith; another is now governor of a province, and a living testimony to Mrs. Schneider's work.

REV. HUBERT W. BROWN, MEXICO.

"Mexico for Christ" was the message to the Union from one who attended its last meeting a year ago, and who, "being dead, yet speaketh." Conspicuously placed on the platform through the entire Conference was this motto, at the request of Mr. Brown, shortly before he went Home, after nine months in the Sanitarium. No words can more fittingly express the devotion and self-abnegation of this servant of Christ than his powerful word picture of the needs of Latin America, and the glorious opportunities among Roman Catholics than are found in the book which he wrote a few years ago. He has been promoted; on whom will his mantle fall, to win "Mexico for Christ"?

MISS ALICE J. ROOD, ASSAM.

"The zeal of thine house hath eaten me up," might truly be said of this young servant of Christ, who used up her vitality in five short years of service. Talented, and full of a nervous energy that knew not how to rest so long as there was work to be done, she finished her labors in Assam, and came to the homeland. Yet here she could not stop; her interest in foreign missions never flagged, till she entered into rest "to go no more out forever."

MISS ELMA R. SIMONS, BURMA.

A quiet laborer, not much was known of her outside the mission stations; but her routine work was so conducted as to leave a lasting impression on the lives of those with whom she came in contact, and everywhere in her field "Mama Simons" was looked upon as the ideal of the Christian woman and teacher. But it was not only in the native community that her influence was felt; she was a veritable guardian angel to the missionary families; always thoughtful for others; always carrying sunshine wherever she went.



MRS. SUSAN SCHNEIDER.



MRS. C. H. R. ELWELL.



Memorial Service.

MRS. C. H. R. ELWELL, BURMA.

Last year Mrs. Elwell was with us in this Conference, returning to her field for the third time in the thirty-four years since she sailed with her brother, Mr. Rand. The Bible women trained by her are a living testimony to the excellency of her work and the beauty of her character; they are among the best workers of the mission. "She was always ministering to others"—hidden ministries, known most of all to Him, whom she loved and served.

MRS. J. C. HEPBURN, CHINA, JAPAN.

The wife of one of the pioneer missionary physicians in the Empire of the Mikado, Mrs. Hepburn lived through stirring scenes in the country of her adoption as well as in the homeland. Going to China as a young bride, in the days when the journey from Philadelphia to New York was made by stage coach, she ever refused to consider that she had borne hardships for the Lord Jesus, but through a long life of active, and then prayerful ministry, she was a living witness of what a womanly woman can do in the power of the Holy Spirit. It was her privilege to open the first school for girls in Japan, and there be many who to this day "rise up and call her blessed."

MRS. FRANK S. SCUDDER, JAPAN.

An interior city, one of the strongholds of Buddhism, won the loving ministries of Mrs. Scudder. Making a happy home for her husband and children, she yet found time and opportunity for work among the women and young people about her, and won many of them to love her Lord and Master. A quiet life, whose springs were hidden in Christ.

REV. BENJAMIN LABAREE, D.D., PERSIA.

"Love shone out of his face." Could there be a more beautiful tribute to a veteran soldier in the army of the Lord? Nearly a half century of active service on the field; loyal, energetic service, rendered by a man "full of faith and of the Holy Ghost"; living to see one son receive a martyr's crown, and another leaving a successful pastorate in this country "from which he could not be spared," to take up his brother's work. He knew here, and in no small measure, the power of that endless life into which he has entered.

"Our Heavenly Father, we give Thee thanks for the glorious company that have finished their course and have entered into rest. Some of them went out of great tribulation and have washed their robes and made them white in the blood of the Lamb; some of them went up in flames, gaining the martyr's crown; some went up far from home in foreign lands; some passed away among friends who loved them because they saw Christ in them. And though we grieve because we shall see their faces no more on earth, yet our hearts are full of gladness because through grace they have found an abundant entrance into Thy everlasting

Evangelism in Pagan Lands.

ing kingdom. Though dead, they yet speak; their works follow them. Grant that to the hearts stricken and bereaved because of the death of these Thy servants there may come a great blessing and that the memory of the departed may be a constant benediction. Abundantly bless all those who through their instrumentality were brought out of darkness into Thy marvelous light. Keep them faithful, so that by and by they may see those who led them to Christ. Bless the stricken families from whom Thy sainted servants have been taken; do Thou comfort those who are sorrowing—the little children left behind, fatherless or motherless; encircle them with Thy presence and comfort them, and may friends be raised up to provide for their temporal needs.

“We now commit ourselves and our brothers and sisters who are in distant lands to Thee; guide, strengthen and keep them and us so that at the end we may say we have fought the good fight, we have kept the faith. Keep us all true and faithful and grant us an abundant entrance into Thy everlasting kingdom.”

(Voiced at the last Memorial Service by Mrs. Mary C. Ninde, the friend and co-worker of all missionaries, who has since entered into the joy of her Lord.)

These have entered through the gates into The City . . . to go no more out forever.

Thursday Afternoon.

EVANGELISM IN PAGAN LANDS.

RT. REV. C. C. PENICK, D.D., CHAIRMAN.

THE CHAIRMAN: The world's interest in Africa began with Livingstone and the search for Livingstone. Now it is the love of gold and the desire for territorial acquisition that is attracting the attention of the world; and yet how mightily God is using these very forces in solving the problem of the civilization of Africa. There are five hundred times more men and means at work today for Africa than there were thirty years ago. Most of these indeed are under political control, but the King has His own.

While in Africa I endeavored to learn all I could about African thought and religion. I made a collection of folklore and the students of the schools wrote out for me all they knew of their fables and stories, and from them I discovered that the African of the West Coast has almost as clear an idea of God as is contained in the first five books of Moses. They are expecting a Messiah, and in their traditions the character of Jesus Christ is as clearly outlined as anywhere else in the world outside of the Bible.

Evangelism in Pagan Lands.
WEST AFRICA.

REV. HERBERT C. WITHEY.

I went to Portuguese West Africa twenty-one years ago as a boy with my parents, feeling even then that I had a personal call. My inspiration for missionary work came from hearing William Taylor soon after his appointment as Bishop to Africa in 1884, and more especially while attending a camp-meeting at Old Orchard, Me., where he talked of his plans and described the country through which he hoped to penetrate into the heart of the Dark Continent. A conviction took possession of my heart that this was to be my work, and I wished that I were old enough to go with the Bishop. I was totally unaware that my parents were similarly impressed, and hence was much surprised when I learned that I was to be one of the first Taylor party of forty-three members, of which I am now one of the two survivors still in the work. I could not at that time of course fully realize what was involved in the step we had taken, but I have had ample opportunity since, and the conviction of the genuineness of my call has constantly deepened. When asked why I think of returning to Africa my mind reverts to that call, and also to a scene in the African bush some six months ago when I lay in a grass hut with only native boys about me, sick unto death from my fourth severe attack of blackwater fever; the third attack nearly always kills, but I was having my fourth attack. One of our native workers, hearing of my condition, came to me at night through the wild country, and after greeting me, said he wanted to pray, and falling upon his knees beside my cot, burst into tears. When at length he was able to control his voice, the burden of his petition was that the Lord would thrust me back from the grave into which he evidently thought I had nearly slipped, and spare me yet to them for the work's sake. I believe that prayer was heard and my life spared for a purpose which it is my great desire to fulfill.

Our work in Angola at seven or eight stations ran on successfully, though very laboriously, for twelve years on Bishop Taylor's "root, hog, or die" plan; but since 1896 it has been included in the regular work of the Methodist Church under the direction of Bishop Hartzell.

While there has been no great ingathering, as in Uganda, much pioneer and preparatory work has been done; about 1,000 adherents in various stages of Christian development have been won, and a promising work has been established along evangelistic, educational, industrial and literary lines.

A number of our stations are manned by native workers who have been won from heathenism at adult age. One of these, a trader with the far interior, had dealt in slaves, but heard somewhere that there was a book called the Bible which told about God and the future life, and was very desirous of obtaining it. On one of his journeys to the trading town of Dondo he made the rounds of all the stores, in spite of ridicule,

Evangelism in Pagan Lands.

searching in vain for a Bible. Returning to the interior, he finally found one at one of our stations. It was printed in Portuguese, which he could understand, and he joyfully carried off his prize, keeping it with him constantly, and putting it under his head at night. Since then he has literally worn out three leather-bound Bibles in his search after truth, and has become an earnest, intelligent, Christian worker among his people.

Building up mission stations in the interior beyond the reach of the helps and supplies of civilization, has required years of laborious toil and the exercise of many crafts, under Robinson Crusoe conditions, but important industrial work has been developed in this way.

In Angola, Portuguese is the language of government and commerce, while the native language is Kimbundu, so that we had to acquire two languages. In the latter there were no helps obtainable, but we were fortunate at the first in having the assistance of an excellent linguist, Mr. Chatelain, who got out the first reliable grammar and started Kimbundu literature. Twenty-two of the Roman characters are used and the orthography is perfectly phonetic. The Kimbundu is soft and euphonious and one of the strong languages of the Bantu family. Though it has been in contact with the Portuguese for several centuries, it is but little corrupted. It has a very regular construction, and is spoken grammatically even by the children. I saw a catechism written in this language 270 years ago by the Jesuits, and now preserved in the British Museum, which shows that the language has probably changed but little during this long period.

We have a mission press at Quiongoa, where our printing is done and from which our colporters go out to distribute the Scriptures among the people, many of whom can read, and have schools of their own. During a little more than two years we have distributed 1,040,000 pages of Kimbundu and Portuguese Scriptures and other literature. In this work the British and Foreign Bible Society has helped us much, but how much remains to be done is evident from the fact that we have as yet only three Gospels printed in Kimbundu. My own work for the coming two years will be the completion of the Kimbundu New Testament under the direction and at the expense of the Bible Society.

THE WEST COAST OF AFRICA.

MRS. W. C. GAULT.

We have been hearing Africa called the "Dark Continent" so long and hearing so much of its dark side that it is time to seek out the brighter things. My work is on the West Coast almost on the equator and we feel like calling it the land of sunshine. Nature is in perennial bloom and the physical sunshine is but a type of the spiritual sunshine as we see the gospel of Christ dispel the night of heathenism in many places and transform and beautify many lives. Africa will learn to pray; is already learning.

Evangelism in Pagan Lands.

As I think of some of the temptations that come to our native Christians, I doubt very much whether if the Christians of this land were subjected to the same temptations they would show any greater strength. A man who may be the only Christian in his family becomes ill. He tries our rational remedies, is made the subject of our prayers without apparently any good results. His heathen relatives say to him, "You have tried all these remedies, now try our remedies." Their remedies are incantations and devilish cults. Strong pressure is brought to bear upon the sick one who may be very ill, and it is very difficult for him to resist.

Another great temptation is polygamy. Young men, who are Christians and have but one wife, are often almost compelled to take the wives of their deceased relatives; even to take all their father's wives excepting their own mothers, and it is very difficult for them to extricate themselves from the demands of their relatives and the community.

It was in October, 1881, that my husband and I sailed for Africa. We reached Gaboon in December and were sent to live two miles from experienced missionaries. Although sorrow has come to me there has been much brightness in the life in Africa.

SIERRA LEONE.

MRS. G. H. CLARKE.

The Lord has implanted within my heart an all-consuming love for the poor sons and daughters of Africa, born in sin, reared in sin, worshiping the "Terrible One," the author of sin.

Our work is located in the hinterland of Sierra Leone, 8½ degrees north of the equator and 125 miles from the coast, among the Tenne, Limba, and Loko tribes.

We can report no great revival as can those from northern India and Uganda, but it was my blessed privilege during the past year to witness the daybreak of righteousness in the lives of several children, some young men, two slaves, one wizard, one hunter, and a Mohammedan prophet, and to watch the steady growth in grace of others who were already in the kingdom.

During a school vacation, Kennedy, one of our young converts, and the son of a great Limba chief, visited his father, who lived some distance farther inland away from all missionary influence. At a prayer-meeting with the small boys after his return, I asked them to tell how the Lord had helped them while at home. Kennedy, with tears in his eyes, was convulsed for a moment, as if he were thinking of his great struggle; then he said, "Oh, Mrs. Clarke, it was hard for the flesh, but God helped me. My mother began offering sacrifice to Satan for me, and I told my father I did not want her to, for I had accepted the God-way." His father, heathen though he was, admired his son's stand and ordered the mother to cease offering sacrifice.

Evangelism in Pagan Lands.

One Sunday afternoon, in company with a fellow worker, I visited the bedside of a sick Mohammedan prophet. He had heard the gospel in the king's town and now that he was nearing death, desired to know more about this peace of heart, and so sent for the missionaries. After expressing his joy at our arrival, and telling us of his sorrows, for the king whose prophet he had been had deserted him, he said as we urged him to cast all his cares on the Burden-bearer, "How is this? I follow Mahomet and believe in the holy prophets; you follow Jesus; are we not on the same road? Will I not be saved?" We told him Mahomet was a prophet, but Jesus Christ was the only Saviour of men. The Holy Spirit carried the truth to his heart. He said, "I see; I accept Jesus as my Saviour." The missionary said to him, "Will you not pray to Him now telling Him that you take Him as your Saviour?" As his Mohammedan relatives and friends were about him, he said, "No, not now; wait until some other time." We knowing the power of Satan, urged him to pray at once. Such a prayer as he made asking God to cleanse him from all sin! The new light shone in his countenance. There are lights as well as shadows on the mission field.

When I think of the many millions in Africa who are living in the deepest sin and degradation, who have never heard the gospel of Christ, my heart cries out to God for more workers. If God can not save an African, he can not save you, nor me. I have seen as great power to save in Africa as in any land. I have seen one converted African stand between a raging mob and the victim they were thirsting to sacrifice. I have seen converted children bring their parents to the mission and pray for them and get every one else to pray for them until they were brought into the fold of Christ. I have seen people who had once been fierce savages but who were transformed by the Spirit of Christ do everything in their power for the comfort of shipwrecked sailors.

THE CONGO.

REV. WILLIAM A. RAFF.

During the pioneer days of Kinkonsi station I was entirely alone for three long months, as my colleague had gone for much-needed hospital treatment. One day during this time, I heard the ominous beating of a drum. Enquiring its meaning, I was told that a death had occurred in the village and the witch doctor had pointed out three young men as the cause of the death, and their guilt or innocence was to be judged by the poison soup test. After much prayer I decided to interfere at the crucial moment to save life. I demanded a hearing and a public palaver after the native fashion was immediately called by the aged chief, King Konsi. I soon found myself facing scores of determined faces who disputed my right to interfere. The chief, acting as moderator and spokesman for the defence, in a speech full of native common sense sought to impress upon me the sacredness of religious freedom which suffered no inter-

Evangelism in Pagan Lands.

ference. "You have your religion and your customs; we do not interfere with them. We have our religion and our customs handed down to us by our fathers. Why do you interfere with us? The black man has a way of killing off witches to prevent further loss of life. This way seems good to us."

Looking to the Lord for wisdom, I saw near by an orange tree with fruit upon it, and this suggested to me as a basis of judgment, "By their fruits ye shall know them." I said to them, "Let us judge which religion is the right religion by this test. Both can not be right. If your religion is the true religion, mine is false; and if mine is true, yours is false." This approved itself to them as a fair test. Pointing to the orange tree, I said, "Where did you get that tree?" "From the white man," they replied. Singling out the chief, I pointed to an article of his personal apparel and asked again, "Where did you get that?" Again the reply was, "From the white man." I thus pointed in succession to nearly everything he had on his person, and each time as he replied, "from the white man," I asked him to remove the article and place it on the pile on the ground. He was finally completely stripped. Now I said, "This is what my religion has done for me and is doing for you. What has your religion done for you? Your religion has evidently done nothing for you," I added. "It leaves you naked. Now judge for yourselves which religion is the best." This argument made a deep impression upon them. They asked me to withdraw in order that they might consider among themselves the matter of applying the poison test. Later in the day I was gladdened by the news that they had decided to discontinue the poison test for the present.

The sequel to this incident is that the old chief Konsi was ultimately converted.

THE SUDAN.

REV. KARL KUMM, PH.D.

The Sudan is a territory as large and as populous as the United States; and thirty-five millions of people, composed of numerous tribes and nations, though wanting the white man's religion, are being rapidly drawn into Mohammedanism and lost to Christ and His Church. For the 80,000,000 of people in the entire Sudan there is but a mere handful of missionaries on the eastern and western borders. It is as if there was a Christian church in Boston, another in Georgia, a few preaching places in Wisconsin, and a few more on the Pacific Coast, and no gospel privileges whatever in all the rest of the United States. The Sudan was thrown open to the missionaries of Christ by the decisive battle of Omdurman, at which time the Mahdi, "the False Prophet" who was devastating North Africa, was annihilated, but this event also opened the Sudan to the Mohammedan missionaries.

One of the remarkable facts in connection with the opening of the Sudan is the convergence of three French expeditions on the same day.

Evangelism in Pagan Lands.

They all started from widely remote points, traveled thousands of miles ignorant of each other's position, and all met on the same day in the heart of Africa. One expedition was defeated and driven back the day before the meeting occurred, but the other two greatly surprised the enemy by coming upon him in the rear from two different points, and overthrew him completely. Thus from every point the Sudan is being opened to the world, and the conflict is on as never before between Islam and Christianity. Hitherto Islam has had pretty much its own way. Now the pagan nations are everywhere saying, "If we must change our religion, let us have the white man's religion. The Mohammedans indeed conquered us, but the white man conquered the Mohammedans; therefore the white man's God is stronger than the Mohammedan's God. Let us have the white man's religion." One result is that some of these pagan tribes are keeping the Sabbath, thinking that by so doing they are worshiping the white man's God. "Send us the white man's religion," they say, "and the white man's teachers."

Some conception of the situation may be gained from the fact that there are large kingdoms in the Sudan just as there are in Europe. Here is a list of the greatest, with the mission work that is being done in them. Beginning in the east we find:

Name of Land.	Size.	Government.	Missionaries.
1. Kordofan	England	British	None
2. Darfur	France	"	"
3. Wadai	Italy and Ireland	French	"
4. Bagirmi	Switzerland, Holland, Belgium and Tasmania	"	"
5. Kanem	Greece and Denmark	"	"
6. Adamawa	Turkey in Europe	German & British	"
7. Bornu	England	British	None
8. Sokoto	Japan	"	5 C. M. S.
9. Gando	Scotland and Ireland	"	None
10. Nupe	Bulgaria	"	13 Canadians

Besides these there are about 100 distinct free heathen tribes in the Sudan with not a missionary amongst them. The seven missionary stations in the Sudan—Khartum, Dolaib Hill, Lokoja, Gierko, Bida, Patagi, and Wase—are about as far apart as if in Europe we had two stations at Stockholm (Sweden), two in Christiania (Norway), one at Cadiz, and one at Lisbon, with no preachers of the Gospel in England, none in Scotland, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, or Switzerland, Denmark, Holland or Belgium.

Bishop Lugwell, Rev. J. Aitken and Dr. Miller, from their own experience and observation, and Canon Sell, of Madras, from a world-wide

Evangelism in Pagan Lands.

study of Islam, all unite in the strongest emphasis on the present opportunity. Canon Sell says:

"There are times when it is very difficult to balance the competing claims of various parts of the mission field. I see no difficulty now. . . . Certain parts of Africa form now, in military language, the objective, and are the strategical positions of the great mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present a pre-eminent claim. The absorption of pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us. . . .

"I believe the Church has very little conception of the real state of the case. . . . The call to immediate and more extended operations is loud and clear. The conscience of the Church needs rousing to the very serious condition of affairs."

Three great facts contribute to the call for immediate extended missionary work in the West-Central Sudan:

1. The existence and prevalence of the Hausa language, the trade tongue of the whole Western Sudan, spoken by millions in Nigeria.

2. The comparative healthiness of the climate of the Upper Benue, so that there is reason to hope that the comparatively healthy conditions which surround the Uganda Mission of the Church of England in the heart of Central Africa, may be repeated for the Upper Benue Mission in the heart of the Sudan.

3. Accessibility of Kingdoms of the West-Central Sudan and the Upper Benue. These regions are accessible by the water highway of the Niger and Benue rivers. Steamers of the Royal Niger Company ply regularly between the coast and Yola, the capital of Adamawa. Ibi and Yola, it is felt, would form desirable bases for missionary work.

Focussing the fore-mentioned facts we find that:

1. These lands are newly conquered, and thus open; Moslem opposition can no longer prevent missions, as it has done in past years.

2. The slave shackles have fallen from whole nations. Delivered from slave raiders, the heathen peoples ask for and welcome white teachers.

3. The governments of Great Britain and Germany, which control in the West Sudan alone, areas larger than their home countries, and 35 million non-Christian peoples, are both friendly towards Christian missions.

4. The Upper Benue district, especially, is comparatively high and healthy, probably in this respect the best part of the whole Sudan.

5. These lands are within easy reach by steamer communication, up the Niger and Benue rivers.

6. Finally and chiefly, these lands are in a temporary state of religious solution. The heathenism of the past cannot endure. Islam is arriving, has arrived. Shall Islam prevail?

It is now or never. It is Islam or Christ!

Thursday Evening.

EVANGELISM IN CHINA.

REV. C. W. P. MERRITT, M.D., CHAIRMAN.

A TESTING TIME.

REV. CHARLES LEAMAN.

We have already established a light in China that can never be extinguished, even if we should all be expelled from the country. We have a full grown church there; and not only a church but a martyr church; a church tried and not found wanting; a church tested by blood, established in blood and ready to propagate itself in blood.

During the Boxer uprising we were all driven from our stations and remained in enforced absence for six months, leaving no one to care for the church. But on returning after six months, to our stations in Nanking, instead of finding a wasted and dispersed flock we found a strong and self reliant church. The members had not failed to keep up the services, but had even had quite a revival, and substantial progress had been made. We therefore could not but feel that it was good for them that we had been driven away, and we were made to see that those whom we thought had to be borne in our arms were quite able to stand alone and to fight valiantly.

We have had to do everything in China, even to giving them a language and showing them how to write. We have had to show them how to print. We had to prepare for them dictionaries and other educational works. The only dictionaries they have are the dictionaries the missionaries have prepared for them. We are even now translating and printing the Bible in the scores of languages of that country in order that every man may read the Bible in his own tongue. We are also printing a Romanized version of the Bible; that is; using Roman letters instead of the Chinese characters. This will be the Bible of three hundred millions of people, the great majority of whom perhaps would never be able to master the Chinese characters, but they can learn to read this Roman version very quickly.

We have martyr missionaries in China, even this year, but we have more, a martyr church, which takes its place among the great martyr churches of the ages. And now only last month, there met in our little church at Nanking, the Presbyterian Synod of Central China, its twenty to thirty delegates mostly native pastors and elders. This had in view the union of all the Presbyterian missions in China, the forecast, as we believe, of the union of all mission work in China, so that there would be one Church of Christ in all the empire. The 150,000 members bound together in one service, baptized and sealed by the Spirit of God.

Evangelism in China.
CHANGING CONDITIONS.

REV. FREDERICK MENDENHALL.

People have said to me, "Why do you throw your life away by going to China?" I have passed through districts where the people were very poor. No missionary had ever worked there or ever been there. They knew nothing of the evil stories against the foreigners. When I went to them with my Christian books and told them of Jesus Christ and of God they came about me in large numbers and in a short time I sold 16,000 copies of the Bible and New Testament. This occurred while missionaries were being slain in other parts of China.

Great changes are taking place all over China. A few years ago there were only a few places in China where a foreigner was allowed to live; but today he may go anywhere. Mission stations are being opened; the old system of government examination in the Confucian classics has been abolished and in its place are examinations in modern science. The people are turning from the past and facing the future; and if we ever win them for Christ, we must win them now or else they will go into atheism.

CHINESE HOMES.

MISS M. C. WORTHINGTON.

There is no true happiness in China. The curse of opium is everywhere evident. Parents say, Our sons do not grow to manhood because they eat opium. The people have hearts, though they seem hard-hearted at times, and these hearts can be reached. I remember calling upon a mother whose heart was crushed by the death of her son; she seemed quite unresponsive and did not open her heart to me at all, and I thought my visit was fruitless. But some time later as I passed near where she lived she called me in and explained that she was too disturbed to listen to me the first time I called.

Once while traveling by boat we met an old man and the first thing we noticed about him was the light in his eyes. He proved to be a Christian. At the mission station, I asked if he would do a little buying for me. The people said to me he will do very well if he does not get to preaching. But if he gets to preaching he will not stop to buy eggs and will even forget to eat. Once I saw his audience in the street. He preached by means of Bible pictures because he was unable to read. These he hung up in the street and preached to the passers by. He had the light of God in his eye because he had the peace of God in his heart.

RESULTS OF THE BOXER OUTBREAK.

MRS. ALICE M. WILLIAMS.

When I went to China I thought I was leaving civilization behind me, and that I would only need enough chairs and other furniture for our own use in our Chinese home; but I soon found that I was mistaken

Evangelism in China.

and that I needed many chairs and other things. But the greatest need, and a need of the greatest importance is that the missionary be filled with the love of Christ in order to work successfully. Love unlocks the heart of any people; it will accomplish what mere intellectual power cannot accomplish. The Chinese are keen observers of character and they can tell at once if we have "a good temper" or a "bad temper."

A man who lived in a village some distance from our station bought a tract from a colporter. After reading it with much interest he sought out the missionary who was able to explain what was written in the book. He came and went for a year. Finally he said to our deacon, "I wish you would come to my people and talk to them. I want them to know something about this Christ." The deacon went, taking with him one of the young women. We hoped to secure an entrance into that place. The deacon returned with his heart overflowing with gladness because a little opening had been made. Six months passed and this man still attended our mission regularly. Finally he said: "Mr. Williams, can you not come to our village next Sunday? If you cannot come for the sake of any one else, come on my wife's account." Here was a real opening and Mr. Williams went, and returned encouraged. He went again the following Sabbath. A considerable number gathered, and having no other place to meet one man invited them all to go to his house saying that he would throw open his doors to them. They all went though it was to a poor, miserable hovel, and there the message of God was preached.

A wicked man, an opium eater, was converted and abandoned his vices. When he returned home, his friends wanted him to indulge in his old vices, but when he would not, they said, "These missionaries have bewitched him." "What is this that the man has in him? He is living a different life." "Well," they said, "if this Bible can transform a man like this, we want to know about it." The old room in which we had been holding our meetings was too small after that, but a merchant invited us to hold our meetings in his store. It was the first case in which a merchant had done this. We said to him, "Do you know what it means for us to hold our meetings in your store? It means that you must take down your idols and burn incense no more." "Yes," he replied, "I know all about it." This work increased to rapidly that we saw that they must soon have a chapel. But we had no money to give them for this work and they had no money. But the Lord had a plan. They put their heads together and one said, I will do this, and another said, I will do that. They repaired an old building, and when the work was all done they asked us for only thirty dollars. Then they wanted a free school as they wanted every one of their boys to have a Christian education.

We need more workers and more money. There are 400 villages in our district that are open to the gospel. They are saying to us from every quarter, Come to our village. Several years ago all the idols of one particular village were thrown into the streams, and that place stands

today as a Christian village. One worker made a journey of 65 miles on a bicycle and established three schools for boys and held meetings everywhere. It passes belief the changes that are taking place in China; the doors are opening everywhere to establish schools for women and they want Christian young women to teach in these schools. We were never so hampered for means to push this work as we are today, and yet the doors were never so wide open for work. A man said to us one day, "I must have a missionary for my village, and I have sent for you. I cannot go without you." A worker went with him and before he returned a score of persons were converted.

OPPORTUNITY FOR TEACHERS.

REV. HERBERT E. HOUSE.

The crying need from everywhere in China is for teachers. From all over China they are saying, send us teachers; teachers to teach the Western language and Western sciences. Men are coming to us in scores asking for teachers. Heretofore we have been reaching only the lower classes; the literati would have nothing to do with us; but the literati are now coming to us asking for teachers. They are waking up and are eager to know what the foreigner knows. Nearly everything they have of modern civilization comes from the foreigner and they are discovering that the despised foreign devil knows far more than they do. But China is a nation of students. The whole political and social life of China is education. Now is our opportunity to teach China, and if we do not avail ourselves of it, it will be gone, perhaps forever. The Chinese are going to Japan, to Europe and everywhere to acquire the foreigner's knowledge. They are the very best material in the world. Let us give them a Christian education.

CHRISTIANITY IN A CHINESE FAMILY.

MRS. C. W. P. MERRITT.

We are asked in regard to missions in China, "Does it pay?" "Do the Chinese make good Christians?"

There lived in North China a man named Gow. He was a servant or an attache of an official who had some 300 other servants. These do not receive a salary, but only their food and gifts of money whenever they performed any service. As Gow's services were valuable he always had plenty of money and was able to keep his wife in a good house and supply her with opium, tobacco and fine clothes.

He was possessed with a great curiosity, and hearing of the "Jesus Hall," he came to see what kind of a place it was and what was taught there. There he heard what seemed to him a very strange doctrine. He did not intend to become interested, and made sport of what he heard taught. Nevertheless he kept on coming Sunday after Sunday. His eyes needed some treatment and he went to our hospital and what he saw

Evangelism in China.

there convinced him that the foreigner could do anything. The thing that appealed to him most strongly was that both the medicine and the doctrine were absolutely free. After attending the services for a year, the Holy Spirit called him and he could not resist. He asked for baptism and received it.

After a few months he learned to read the New Testament. Wherever he could get a few people to listen he preached the Gospel to them, always emphasizing that it was free. The official went on a long journey and took Gow with him. Wherever he went he told of the doctrine, and of the doctors who could do anything, and never failed to say that both were free. We always knew about where Gow was by the constant procession of the lame, the halt and the blind who came to us for treatment.

Mrs. Gow was quite indignant that her husband should have taken up with the Jesus doctrine, and kept aloof from us. But one day we invited her to come and see some pictures that we were going to show the children. We exhibited a number of pictures from the Old and New Testament, including the scenes on Calvary. Personally, I was much disappointed with the pictures as I thought them almost a travesty. But when Mrs. Gow saw our seventeen girl pupils, saw them take supper together, saw them gather around their teacher and all read, saw their garments, saw where and how they lived; saw how bright, intelligent and happy they were, and especially that they could read, which she with all her jewels and all her pomp could not do; and when she saw the pictures and Christ on the cross, only knowing that that Man had died for her sins, she was profoundly impressed. A few days later she sent a special request that she might be permitted to attend the school. She took her place among the girls at the beginning. We of course used the Bible as a text-book and by the time she could read the characters, she had learned the 14th chapter of Joan and the 23d Psalm, and the Holy Spirit was working on her heart. Finally she did what was very hard for a proud Chinese woman to do, she was baptized. We could not receive her until she had put away her opium which she did in that first flush of strength. It was interesting to watch the development of Christian character in this woman. Her pride was still in evidence at first and she refused to visit and talk with the poor women who came to our mission, saying, "I know that I am ten times better than those women." But the time soon came when she would go anywhere to preach the gospel to the poor. She would not give up her tobacco at first saying she did not see what that had to do with religion. Finally she gave it up voluntarily and when asked why, she said, "I thought the Lord wanted that money." It was the same with her wine drinking. She was evidently led of the Spirit and instructed in the divine life.

The last thing was her little daughter's feet. We talked with Mr. and Mrs. Gow about binding the little girl's feet. It was one of their ancient customs, they said, and had nothing to do with following Jesus,

Evangelism in China.

and why should we interfere with their customs? The child was crying constantly because of the torture to which she was subject. We kept on praying to God for them, knowing that He hears prayer. Finally, one day the little girl came to me and said, "Do you want to see my new shoes?" They had removed the binding from her feet and she had on a pair of nice new shoes. I said to Mrs. Gow, "Oh, sister, did you do it for Jesus' sake?" "Yes," she said, "I knew that Jesus wanted me to do it." She had asked God to forgive them for binding the little girl's feet for they knew not what they did. Do you wonder that we who have known such dear Christians should love them and long to go back and live among them?

FRIDAY, JUNE 8th.

THE PRESENT SITUATION IN CHINA.

EDWIN M. BLISS, D.D., CHAIRMAN.

“We are living, we are dwelling
In a grand and awful time:
In an age on ages telling
To be living is sublime.”

THE CHAIRMAN: The words of this hymn have been ringing in my ears. The Holy Spirit is waking up the nations. There is no grander setting forth of the opportunities of today than these lines. As we look over the whole world we see that never before was there such an opportunity as there is today. In Africa, in China, in India, in Japan, in Korea and the Islands of the Sea; the one cry that comes to us on every hand is for those who will carry this wonderful Gospel of our Lord Jesus Christ. Think of China with its wonderful demand for education.

CANTON CHRISTIAN COLLEGE.

REV. HERBERT E. HOUSE.

After twenty years of preparatory labor, and five years of work on new lines, the Canton Christian College has a good start and is ready for larger things. It is now mainly a question of providing buildings and a sufficient corps of competent teachers to meet the growing demand. The receipts from students last year amounted to one-third of the current expenses, but in a few years they may be expected to cover two-thirds of the expenses.

The Faculty is composed of picked men, graduates from American colleges, who have had experience as Christian workers, and who have consecrated themselves to the task of building up a Christian university. There are nine men already on the field and more ready to follow as soon as funds are provided. Four Chinese teachers complete the teaching staff, maintaining a high standard of Chinese scholarship. The Chinese teachers are acquiring a command of the English language by taking the regular course in science, history, and modern method.

The college is located at Honglok, two miles southeast of the city of Canton, on an elevated terrace overlooking the Pearl River, city of Canton and the surrounding country. The grounds have been planned to provide for dormitories and other college buildings for 2,000 students, including an auditorium, chapel and residences for professors, an athletic field, and hospital connected with a medical school. This scheme provides for the successive erection of buildings with reference to what is termed “landscape architecture.”

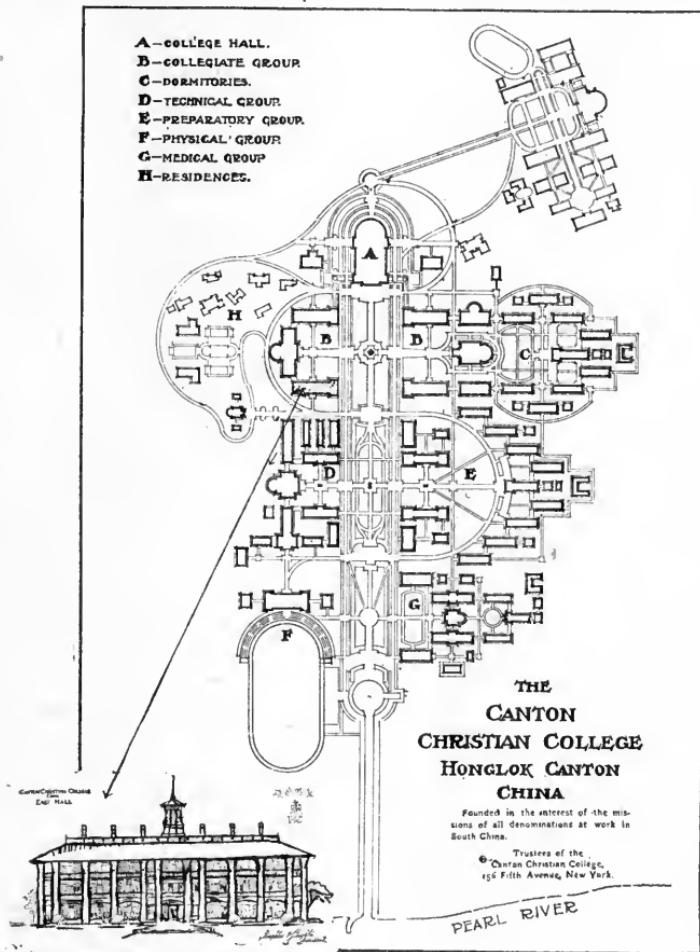
The first permanent building will soon be completed. It will be 166 feet long with a depth of 53 feet, with three stories and attic, built of

The Present Situation in China.

Amoy brick with floors of re-enforced concrete, fireproof, mould, rust and white ant proof, and less noisy than beams and floors of wood.

The college will stand forth as an objective demonstration of what Christianity is actually doing in the sphere of intellectual training.

Architectural layout of grounds of the Canton Christian College, showing location of projected buildings. Situated at Honglok, two miles southeast of Canton, on a hill overlooking the Pearl River and City of Canton. Comprising fifty acres of land, providing for dormitories and other college buildings for two thousand students.



From this part of China, and this only, go the Chinese who are the active business men throughout the Orient, being distributed widely over China, Japan, Korea, Straits Settlements, Australasia and the Americas. They are as a class, industrious, prosperous, approachable, and alert to modern ideas. The college is undenominational, the trus-

The Present Situation in China.

tees believing that one strong union institution will effect a larger result than a number of small colleges scattered through South China.

It is hard to believe that there has ever been in the history of missions a greater opportunity than now faces the Church in China. An empire of great past history and of untold possibilities for the future is throwing itself open to all sorts of modern influence and will assimilate those that are most persistent in pressing themselves upon her. It almost seems as if with one impulse all the educated classes of China were determined to turn face about from the past to the present and the future. All the motives that induce to motion are stirring in the Chinese mind; desire for wealth, craving for power, a sense of shame and an aspiration to be held in esteem among the peoples of the world; love of learning, and the longing for a better life;—these together with hatred of supposed enemies are pressing the people forward into the new world. It is the crisis now. More than 8,000 Chinese students in Japanese universities, so the reports tell us. Dr. Beattie has been quoted as saying there are a thousand schools in Canton; there are surely more than 2,000 pupils and students in modern schools in the city. Everything new or supposed to be new is welcome. If the radical element of the people were told seriously that the latest thing in education was to study chemistry, they would probably discard every other subject. There is all manner of crudity and ignorance mixed up with all sorts of great promise weltering in formless chaos in the mind of the people who have learned a little.

A Chinese teacher recently dropped the significant remark that a good many students were in the habit of speaking of the evolutionists as "we evolutionists." Most of us at this day believe in evolution in one way or another, but the crass conceit of the boy who puts himself alongside Huxley, Darwin, and the rest, and says "we evolutionists," is hard to excel, for unconscious humor mixed up with a world of unconscious pathos to those who see a bit deeper than this sort of boy. These students are chemical elements in the nascent state with a strong affinity for that which they conceive to be scientific, and yet capable of forming a combination with something more truly scientific and more deeply human and helpful. If the people who care for the world of men do their duty at this time they can actually exercise a guiding power in the coming decades of Chinese history; they can make the leaders of the empire. It is easily possible, perfectly practicable, for American Christians to establish an institution that will be so powerful through the men it sends out into the public life of the new China that it will almost be the government of the people. We can scarcely imagine the power a true university would wield in the making of the great old China of the ancient world into the grand new China of our day and the days to come.

The Present Situation in China.

CHINA ON THE WEST (BURMA).

REV. M. B. KIRKPATRICK, M.D.

My station in Burma is only about a mile from the Chinese western border; this part of China has scarcely been touched by the great movements that have affected so powerfully eastern China. These people remained in entire ignorance of the China-Japan War.

But they are waking up in regard to educational matters; little children from China are coming over the border to attend our schools. The first thing they ask everywhere is to be taught the English language.

The mission station in China nearest us across the border, is 1,200 miles; one missionary was 93 days making the journey, though he traveled as fast as he could. This great stretch of territory is densely populated, but there is not one mission station in all this vast region; not one of these people have heard of Jesus Christ. There is a feeling of dislike for the foreigner in British territory, but they respect the British Government and we are quite safe. Across the border, they are in constant fear that the British will come over and take their country. The officials in their private capacity are very cordial to us missionaries, but as officials they are afraid to recognize us.

CHINA ON THE EAST (JAPAN).

CHARLES S. EBY, D.D.

Just one point I wish to emphasize, viz: the solidarity of the heterogeneous elements in China, and also in the whole of the great East. Varied races, languages, dialects, religions, which seem to make for utter disintegration in the Chinese Empire, are still more divergent in Japan. But over all and through all, uniting all into one coherent whole, is the Confucian philosophy. The thought of all the East is dominated by the ethics and statesmanship of the thinker, Confucius, who classified and expressed in literature the outcome of the ages before him. The thought and the thinker of a land became the ruler and director of the destinies of the people and the ages.

China and all the East will have to be won by way of the thinking literati. The change in the educational system in China, gives the Christian world the amazing opportunity to give China the one Teacher who is greater than Confucius, by making not only the Chinaman but all the East conscious of the Kingdom of God—a State larger than China—than all the East—but in which they have a part.

Hence the need of educational institutions and literary missionaries and a great enlargement of the work represented by Dr. Timothy Richard.

THE PRESENT CHINA.

BISHOP J. W. BASHFORD.

(A letter read by Mrs. J. T. Gracey.)

“The good news from China is the awakening of that great empire, one of the most striking, if not the most striking fact, in modern his-

The Present Situation in China.

tory. The present unrest in China is no more a recrudescence of Boxerism than the revolution now taking place in Russia is a fresh manifestation of the old-time autocratic tyranny. Boxerism was an attempt to push Europeans and Americans out of China and leave her undisturbed in her civilization 3,000 years old; the present movement is an attempt to modify the existing civilization and bring China out as a modern nation. Dr. Griffith John, who celebrated the fiftieth anniversary of his work in China in 1905, says that the change which has come over China since the Boxer Uprising is nothing less than a revolution; and further, that had this change been characterized by the bloodshed which has taken place in Russia, the eyes of the world would be, not upon Japan or Russia, but upon China. 1,700 postoffices today as compared with one or two hundred five years ago, the phenomenal increase in newspapers and newspaper circulation, the introduction of modern western education, the imperial decree abolishing the old literary examinations and providing for the selection of future officials from the graduates of the modern government colleges,—these are a few of the indications of the change which has come over the empire. China is awake.

"With the awakening of the empire comes the opportunity of thirty centuries for the introduction of Christianity. A new civilization is being formed. Upon the churches of Europe and America depends the decision as to whether this civilization shall be materialistic or Christian. Will the home churches respond to the call?"

FORTY YEARS IN CHINA.

REV. HUNTER CORBETT, D.D.

A brief sketch of the history of China during the past forty years, the period of my labors in that country, include the great Taiping rebellion, which cost the nation twenty million lives; the Anglo-Chinese war and the China-Japan war, all of which have served in a greater or less degree to open China to the gospel. My mission station was just across the bay, about 60 miles from Port Arthur, and we could hear night and day with terrible monotony the boom of that fearful bombardment.

In our district, which was the home of Confucius and where his descendants are buried, there are 3,000,000 of people for whom we are responsible to God. When we went to that field the people hated us bitterly; but God has blessed us so during these forty years, that you can not travel a day anywhere without meeting Christians. The graduates from our schools are now in great demand everywhere. About two years ago we united our college work with that of the English Baptists, and to some of us this is a great advance. It may seem strange to some people to know that the American Presbyterian Church and the English Baptist Church are united in college work throughout that whole province. I was asked by a Baptist minister in this country, "How do you get along; do you not have trouble?" "No," I replied; "we have no time

The Present Situation in China.

to think of the points on which we differ. We are united on the great truths of the Bible." "Well," he said, "I suppose you will get on all right until you get to the river; then you will call for a boat."

We recently held a general conference of the various missions, and at the opening session we listened to addresses by the British and American ministers, and the Empress Dowager wrote a letter congratulating the societies on the work they were doing and sent a gift of ten thousand yen in silver. She did it because we had united; so even a heathen praised us for uniting. Later we heard that the union between the Presbyterian and the Cumberland Presbyterian Churches had been consummated. We expect in the near future that the Presbyterian Church, which is now divided in eleven different bodies, will unite in one general assembly.

GENERAL DISCUSSION.

Has the romanization of the Chinese language been a success?

It has been a great success, and is destined to be used in the literature of 300,000,000 people. We are now printing the whole Bible in this form. It is a standard work. It takes a student only about three months to learn to read in the roman letters, and then he is able to read the Bible and hymn book, and to stand an examination in the important truths of the Bible. We have found that without the roman letters the masses of the people can never be educated. It is a prophecy that China will not be able to enter into the twentieth century civilization until she gives way to western culture and progress, to which the Chinese character is a terrible barrier.

To what extent does the Chinese government recognize Christianity in the colleges?

There is no liberty of conscience as yet. All students of the government colleges are compelled to prostrate themselves and burn incense before the tablet of Confucius. Japan is bringing influences to bear upon China to secure liberty of conscience.

The Chinese are not antagonistic to foreigners preaching the gospel; their prejudice is giving way.

How many students are affected by the abolishing of the old student examinations?

Thousands have been thus affected. No one can accurately say how many. All the literati are affected by it. This means that they who have spent the greater part of their lives memorizing the classics, hoping to secure a government position, find it now of no use to them.

Mr. Harlan P. Beach estimates the number at one million annually. If so, does not the present upheaval and educational transition in China institute an opportunity unparalleled in the history of Christian missions? Is the situation not acutely critical, for if Protestant Christendom fails to grasp this momentous opportunity and make the new scientific education Christian, it will certainly be atheistic scientific education.

Woman's Meeting.

That is exactly what we have been urging with all our might. We can not too strongly impress the immense importance of immediate and commensurate action in the interest of China.

Does China recognize Hon. John W. Foster, whom it makes its attorney at the Hague Conference, as just notified, as Christian or simply as an able attorney?

It has greatest confidence in Dr. Foster and knows him to be a most devout Christian.

Will China, now seeking people to teach them the western learning and to hold official position under the new order, make use of the people trained in our Christian schools regardless of their former rank or class and their present religion?

China is not yet ready to accept any Chinaman *as a Christian*. It will take teachers wherever it can get them, but will not recognize Christians as such.

How can China put in teachers, where can she draw them from, to inaugurate the new reforms, to teach western civilization?

She has three hundred vacant places for every available educated Chinaman.

To what degree can Chinamen who have been coming to America for their education now be helpful? Why can not these students at present in America help in the reform?

They by coming to America become Americanized and lose sympathy with their people and do not conspicuously represent Christianity among their people when they return. Government pays wages the missions can not compete with; and these young men returning are generally lost to us so far as their influence is concerned.

Friday Afternoon.

WOMAN'S MEETING.

MRS. C. W. P. MERRITT, MRS. J. SUMNER STONE, PRESIDING.

EVANGELISM AND EDUCATION IN THE PHILIPPINES.

MRS. W. O. VALENTINE.

I am sorry that so grand and glorious a field as the Philippines is not better represented. We sailed on Christmas day, 1903, and reached our station the first day of March. The first few months were spent in language study.

We went out to engage in educational work and during the first few months we were looking around to see what could be done along these lines. The government has very good schools, but we feel that they are not doing the very best for the Filipinos. After they have attended the government schools a little while and learned a little English, they do not care to help their own people, and are proud. We feel that the

Woman's Meeting.

Filipinos need to be taught to work; most of them are very poor. Most of them live on a little salt rice and an occasional fish; they do not know how to raise anything, though the land is fertile. After thinking about it, we were convinced that an Industrial School was the thing; other missionaries agreed with us; and we sent an earnest request to Boston asking for funds, which were granted. We now have two very good buildings. Some people said, "You can never do anything with the Filipinos, they are so lazy"; but we have thought that by taking the younger boys we might instil into their minds that it is right and honorable to work. One of our buildings is a dormitory and the other is a workshop. Last year we had one hundred boys, and this year we can take in another hundred. The boys are all from the poor classes. We could take in others of the upper classes; but we do not want them, as they have never worked and would drop out. We teach them English and to read the Bible in their own tongue, and other branches of learning. An American carpenter put up the buildings, and taught the boys carpentry. We are in great need of teachers.

EDUCATIONAL WORK IN SOUTH AMERICA.

MRS. A. W. LA FETRA.

We are engaged in the educational work which was started by William Taylor; for the first fifteen years we had little services here and there, but not with very great success, and sometimes our work was criticized because it was educational.

After five years in Santiago, the work, which is exclusively for girls, became so popular and successful that we were given fifty thousand dollars for a building; we also have a college at Iqueke and Concepcion, for both boys and girls.

Our pupils are from the upper middle classes; the schools are self-supporting, and we therefore have to ask prices for tuition that are too high for the poor. We formerly employed ten or twelve home teachers, but now depend largely upon our own graduates; they are doing a grand and noble work in place of our American teachers.

Our school in Santiago is conducted as a Christian school is at home; we have family prayers every morning, and Sunday-school on Sunday. All the boarders attend; and, though most of them are Catholics, no compulsion is used. On Wednesday evenings we have thoroughly religious meetings, when we divide the school into classes; it is not compulsory on any to attend, but for this very reason not a girl stays away. There is every freedom in speaking and talking, and it gives us an opportunity to talk with the girls. After the meeting is over, we spend an hour in the parlor, talking with those that have remained for further conversation. We hope the time is coming when the "neglected continent" shall no longer be neglected.

The Concepcion college is doing a grand work, though not much is heard about it. We teach the Bible, and after a pupil has been with us

Woman's Meeting.

a short time, we ask him if he would like to have a Bible in his room; and they always want them.

For the last ten years the gospel work has been growing steadily, and we now have several congregations of about a hundred members, and about seven hundred most earnest Christian workers.

WORK AMONG GIRLS.

MISS MOULTON, JAPAN.

We have Christian girl schools for the girls of Japan. It was organized in 1870 with four pupils, and we now have 180. My work is to teach a Bible class daily, and various other subjects, and have entire charge of physical instruction. I am asked, "What becomes of your graduates?" Many of them remain with us as teachers, or go to other schools; others become Bible women and evangelists; others marry and form Christian homes. Music is of great value; it is a refining and uplifting influence. One young woman, who was engaged in evangelistic work at a distance, wrote me, "Here I am far away from friends, and home, and teachers, and I am often lonely, but music is a very great comfort to me; when I am tired, I play a hymn and the gloomy thoughts go quickly away, and I have thoughts of God." Another young lady has one of the sweetest voices I have ever heard; audiences are melted in tears by her singing. (Japan is learning to appreciate music.) I left her in charge of my work; she wrote me afterward, "I am feeling very greatly the awful responsibility you have placed upon me, but I am praying that God will help me to do my best and to be brave and teach the girls, and when you return my cup of joy will overflow, if I may merit your approval."

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THE "OLD, OLD STORY" IN CHINA.

MISS E. RIGGS.

"Two looked through the prison bars
And one saw mud, the other stars."

The tourist and the missionary see things from a different point of view. To the missionary it is all joy. I spent nine years in China, the first winter at the home of Mrs. Merritt. This was a homelike home. Mrs. Merritt did everything possible to entertain her guests. I learned from her a lesson of self-denial and love. When the missionaries came in tired and covered with the dust of Chihli, she would welcome them and care for them. Later I tried to follow her example in my own home, and entertained as many as 26 at one time. It was joyful work, and those were happy years.

There is nothing like it—to sit down by an old, old woman and tell her the old, old story for the first time. I wonder if God is not calling some of you to go to China. China needs teachers, young men and young women. If you go with love in your heart, you will win for Him. Remember the last words of the Master, when he said, "Go ye into all the world .. lo, I am with you alway." Many are not heeding the com-

Woman's Meeting.

mand, and stay, when they should go. How many go to the Master and say, "What will you have me to do?" We sing, "Were the whole realm of nature mine"; and when we sing, "*Demands* my soul, my life, my all," shall we not rather sing, "*Shall have* my soul, my life, my all"? Jesus does demand of us, but oh! how much he gives back—a hundred fold. Many are afraid of suffering and loss, especially since the Boxer troubles. We must suffer sometime. When are we going to suffer—now or in the fields of glory? Let us not draw back, but go in his name, for "Lo, I am with you alway."

THE HERMIT NATION.

MISS ETHEL M. ESTEY.

I bring you a message from one of the smaller nations. But, though small, you can not show a greater growth in missions in any other country. It is only twenty-two years since Christian missions were begun in the Hermit Nation, and only twenty-one years since the first Korean Christian was baptized. The ten following years were a time of preparation and seed sowing, and of overcoming the intense and bitter hatred of the people. A very difficult language had to be mastered; the Bible had to be translated, and printing presses had to be set up and the Bible and other literature printed. The Koreans had to learn that the missionaries were among them to help them, and not to eat up their babies nor dig out their eyes. Since this time of preparation, great progress has been made, and hospitals, churches and schools abound. In the Methodist and Presbyterian churches alone, we now have seventy thousand members and adherents. Every man, woman and child, just as soon as they have heard the gospel, want to tell some one else. Confucianism has failed them, Buddhism has failed them; and demon worship does not satisfy them. They can not answer deep theological questions; but they can tell that God sent his Son Jesus into the world, that he loves the Koreans, and if they love him, they will be saved and their sins will all be taken away. Whole villages have given up the old religions and its worship. It is only a few years since we were praying that Korea might be open to the gospel. The doors are now open; and so wide open indeed that we almost pray that the Lord will close them a little until the Church at home wakes up. The people are asking us, not for food or clothing, but for Jesus Christ. He only can lift them up out of their suffering and degradation.

CASTE AND PURDAH IN INDIA.

MRS. J. O. DENNING.

There is now a wonderful opportunity for missionaries among high caste women in the zenanas of India.

Two religions dominate the status of women socially and religiously—Hinduism and Mohammedanism—the caste and purdah systems. The women are absolutely inaccessible to male missionaries. This se-

Woman's Meeting.

cluded condition induced the wives of missionaries at the beginning to say 'to the churches; a great work was waiting to be done by women for women.

There is a difference in welcome given to the women missionaries. It was at first very hard to get into the zenana, but now we are welcome; this is the romance of missions. We go to the back yards of homes to reach the zenanas and see the women, who are now accessible everywhere. If the workers were increased from two to four or six thousand, there would be ample opportunity for all.

We are asked what is accomplished by reaching the women in this work. The greatest thing is the influence of the women over their children. There is a Mohammedan proverb which says it is the women who hold on to the old superstitions and propagate the old religion before the age comes when boys are ashamed to eat with their mothers. Even those who preach against their religion will go home and meekly bow before an idol at the suggestion of an old woman. The girls are taken out of school at eight years of age for the marriage ceremony; then it is impossible to get them to attend school, because they must be with their mothers until they go to live with their husbands when twelve years old. It is the women who teach the children, light the lamps of worship, prepare the sweetmeats, etc. The women are the strongholds of Hinduism.

Many zenana homes are entered by means of song, and, as some one has said, "they have been entered at the point of the crochet-hook." We never stay to teach these things unless we very soon find a way to teach the gospel. One home was opened by teaching the women to use the sewing-machine.

Christian song is the gospel. A woman asked if our religion taught the same name that the song did. The love of God is a new idea to them; they are told that our religion is one of love.

One woman said to me, "Read me one verse"; I read John 3:16; she believed and found joy and comfort in Jesus Christ. Many women who believe in Jesus can not come out to be baptized, or to partake of the Lord's Supper, for they are prisoners in the zenanas. If one does break away, she can not cook a meal or touch a dish for her husband; some men will not even allow her to step across the piece of carpet on which he sits to eat, lest she should pollute his meal. A few women have come out, because they were compelled to worship idols if they stayed at home. I have often wished for a purdah corner in the church. At Lucknow they are about to erect a gallery, with a silk curtain around it, for the purdah women. We will not give way on important matters, but a silk curtain is neither irreligious nor immoral.

The high caste men are the judges, lawyers, etc. It has been shown that Christianity is gaining as large a proportion from the upper as from the lower classes. The Brahmins always receive a respectful hearing, which the lower classes do not. We give them the message of this, the woman's era, "Tell them the world was made for women also."

Friday Evening.

RECENT REVIVAL MOVEMENTS IN INDIA AND BURMA.

REV. WM. PALEY SWARTZ, PH.D., CHAIRMAN.

THE CHAIRMAN: The word India raises more thoughts in our minds than the name of any other mission land. It is the land of hoary religions, marvelous philosophy, and of miserable people. And it is because the gods of India have proved themselves helpless to help, and the religion of India has proved itself helpless to save, that the people are beginning to seek after and find out the true God. The gods of India are thoroughly helpless. A man made application for baptism as a Christian, and I asked him before he was received, Why do you want to turn away from your idols and your religion to this service of God? He said, Do you see this little boy? I came home from work in the field and I found this little fellow had gotten my god and was using him to crack nuts; I was going to snatch it away from him, then I thought, What kind of a god is this you have that he can not take care of himself; and if he can not take care of himself, how can he take care of you? I want a God that can take care of me. The gods have proved themselves helpless. Another person said, I heard a man talking about sin, and something in my heart said, you are a sinner. I went away much troubled. I went to my priest and asked him how to get free from sin. One said, make a pilgrimage to the Ganges. But I am too old and have not the strength, and my husband would not let me go. Finally I heard about the Son of God, how He came to this earth to free men from sin and He found me here in this village at home, and He made a great forgiveness for sin, and I want that mercy, and that Christ. Her name was enrolled among the candidates for baptism. All over India there is breaking out the flame of revival movement, and it to this great movement that our hearts turn tonight. There was a long time of sowing the seed and planting in prayer, of which this revival is the final outcome.

PRAYER BANDS AND THEIR WORK.

MR. J. CAMPBELL WHITE.

In spiritual things, as in other things, there can be no result without an adequate cause. And the great revivals in India can be traced definitely to united prayer as their adequate cause.

As long as five years ago in Calcutta and in other parts of India, various groups of people gathered regularly to pray unitedly for the outpouring of the Spirit of God on that land. About four years ago, God put such a burden of prayer upon at least a few that they agreed to set aside not less than half an hour each day for intercession alone; they took up specific requests and held them before God. Many around us were opposed to it, saying that we had not time to take half an hour a day for prayer. So we started with a few, but the number gradually

Recent Revival Movements in India and Burma.

grew until a great many had joined us. The result was marvelous. If any one has never done this, let him try it; let him agree to put himself at God's disposal, absolutely and at any cost to himself, and pray the thing through, determined to secure the asked-for blessing; hold on until the answer comes.

After giving an hour a day to prayer for a year, a great ten days' meeting was held with 350 people present, and the spirit of prayer was so strong upon them that many of them scarcely slept during the whole ten days. We had a prayer room set apart, and there were always people in that room praying; all this seemed like fanaticism to some. But the Spirit of God fell upon that company. There was such a confession of sin of all kinds as was scarcely ever before heard, and out of this gathering there set in a great tide of conversion in the church, which has continued to rise. All this because a few people believed God, and believed that he was willing to answer prayer, and were determined to hold on until the answer came. The Christians of India have set apart a special day of prayer for our country.

There is a great determination on the part of these missionaries and their converts to bring down the blessing of God upon the whole Church, as they realize that the forces against us are so great that nothing can prevail but the spirit of prayer. Let us everywhere illustrate the spirit of prayer. God is doing marvelous things, whereof we are glad.

PUNDITA RAMABAI.

MRS. J. O. DENNING.

In order to understand something about the wonderful work that is going on in India it is necessary to know something about that remarkable woman, Ramabai, an exceptional daughter of India. She was born in a high caste Hindu family and worshiped idols until she was 21 years of age. She was the rare daughter of a rare father, who believed in education of girls in India, and she was finely educated. She was left a widow when quite young, but refused to be treated as a widow, as if she had committed some awful sin. The treatment that they tried to impose upon her as a widow opened her eyes to the condition of that class, and she gathered many of these unfortunate around her and taught them.

She was converted and consecrated herself to Christ, and has established an unprecedented work of rescue and evangelization. She has a wonderful faith and believes that prayer can accomplish anything. One night as I was staying in her home, I saw a white-robed figure walking up and down all night on the roof; I inquired who it was, and was told that it was Ramabai praying all night for a refractory girl. It is needless to say that the girl came and made confession.

Her first work was to establish a home for high caste widows, and it was a marvelous success when we consider the fearful odds that she labored against.

Recent Revival Movements in India and Burma.

During the famine of 1896, Ramabai was led of the Spirit to begin a work of rescue for women and girls. She prayed to God to give her 300 girls to take care of for him. She wanted to do a distinctively religious work for Christ. After taking 300 girls, the missionaries began sending in messages asking if she could not take 300 more; then 100 more; then 300 more; and the answer always came back, "Yes, send them along; 100 more or 300 more will not make any difference to the Lord. It is his work." Finally her settlement reached the enormous total of 2,000 girls. And money, too, began to pour in. She had no visible support from the first. She did not ask for money nor make her needs known, but simply prayed to God. And the money poured in and the work went on. To show her spirit; she learned that about 100 girls had been taken and were being kept for wicked purposes behind a temple, where are the houses of prostitution. Little children were gathered into these vile places. As no Christian could get into the places where the children were, Ramabai put on the filthy garb of a sweeper woman and went in and engaged in the duties of such women. She thus got into communication with the girls, told them of the fate that awaited them, and succeeded little by little in getting them away. Her place is a veritable city of salvation.

Last winter praying bands were formed among the girls; lists were made out of those who were not converted, and prayers were offered regularly for each one. The result was a sweeping revival of such pentecostal power that nearly all the girls were converted. Many were so surprised that they could scarcely believe that these things were true; it was of overwhelming power. Many of the girls in this and other schools were so overcome that they would fall down and lie on the ground and moan and cry because of their deep conviction of sin. More than 500 girls in our schools confessed their faith in Christ and were baptized.

And now the after results. A marvelous change in the girls showed itself. Their very characters seemed altogether changed. Their dispositions were so altered that they seemed to be entirely different beings. Jealousies of all kinds disappeared; love predominated. This wave of pentecostal power swept all over India; and wherever the people of God were assembled together we would hear them singing, "Hail, Lord Jesus, triumph gloriously." This manifestation of power is all the more marvelous when we remember how stoical and unmovable the people of India are. Many of us missionaries had been praying for just such an outpouring of the Spirit, but when it came we were so surprised that we could hardly believe it. We seemingly had not believed that the Lord could do such great things.

Recent Revival Movements in India and Burma.
EDUCATIONAL WORK AMONG TELUGUS.

REV. HENRY HUIZINGA.

Ongole stands for revival. It has stood for revival for the last 25 years. You know the great revival that followed the famine of 1876. There was another great revival in 1878, when 2,222 were baptized in one day about ten miles north of Ongole, and within a month 10,000 were gathered into the Christian fold. That revival has been going on ever since, so that today there are over 100,000 Christians in that region. As according to the nebular hypothesis every planet of our solar system was thrown off from one mass or centre, so Ongole has been the centre of revivals in India. 1,500 people were buried with Christ in baptism in one day, where 15,000 had already been baptized. In March and April of this year, while touring in Ongole, which now contains 10,000 Christians, we found the people stirred as never before: and not only the Christians but even the heathen were affected.

Nearly all of our converts are from the lower classes. But it is not so important where these people come from, but rather where they are going. The people flocked to us by hundreds and stood up from half-past seven in the evening until one o'clock in the morning, listening to the preaching of the gospel, and begged the missionary not to remove his tent that night, so that they might come to him next day and hear the Word of God. Reports similar to this are coming in from every part of that region.

Another revival movement occurred in a town of 30,000 inhabitants. We have there a mission high school taken over from the Scotch Presbyterians; we have a reading room, and the boys from a Hindu school near by are coming to this reading room and coming also to the Sunday-school. Don't they try to keep them away? Yes, but the attractions of that little reading room are so great that the boys love to come in. As a result four or five of the high caste Brahman boys have been converted to Jesus Christ. As a number of the boys had been to my school at Ongole, they were invited to come and hear me preach at meetings held in the reading room. They came to hear their old teacher and listen to the gospel of Jesus Christ. At these meetings prayers went up with strong crying and tears for the heathen around them. I expect to hear great things from that meeting.

An interesting incident was told of a boy named Robert who was born of low caste parents but who were Christians. He received the elements of an education and then went to college, where the Brahman boys despised him because of his low caste and refused to have anything to do with him. Those whose place it was to sit on the same form with him refused to do so, and packed themselves into other seats. They, however, soon got tired of this and had to sit with Robert; he was a bright boy, especially in mathematics, and could always solve his problems; the opposition to him on the part of the Brahman boys began to

Recent Revival Movements in India and Burma.

be overcome by their necessities, and they sought his help in solving their problems. Finally Robert graduated and was appointed to teach in the school. The boys said they would not attend his classes because of his low caste birth. But some of the classes were important and the boys could not graduate and get degrees without passing through these classes. At last they came around with the astonishing conclusion that Robert was not a pariah, but instead was born a Christian, and Christians were the ruling class and Robert belonged to that caste. They could therefore attend his classes without any conscientious qualms.

ANSWERS TO PRAYER.

MRS. HERVEY C. HAZEN.

One Sabbath afternoon at one of the Christian Endeavor prayer meetings in one of our mission schools in Madras, a boy attempted to make his first prayer to the Christian God. He began to confess his sins but finally broke down and said, "If some one does not pray for me quick I shall die. I have been worshiping these dreadful images and I am an awful sinner." Other boys felt as this boy did and the teacher had to pray for them. After the meeting the boys sent word to the teacher, saying, "You must come and pray again; the boys are crying and confessing their sins, and you must come." For over four hours the boys remained confessing their sins in agony; some of them prostrate on the floor because of their conviction of sin.

At six o'clock we all went to the Sunday evening service. Before this service closed a Bible woman arose and began confessing her sins; confessing to neglect of prayer, falsifying of reports to the missionary in charge, etc. As she began to confess, the Spirit of God came upon her and she cried in agony, "Do pray, Christians, that I may be forgiven." Others arose and confessed their sins. After the service closed, many others broke down as they realized that they, too, were sinners and needed God's mercy. At the same hour in another school, similar things were occurring. Indeed in several schools on this same afternoon God's power was manifest in the same way, yet no one school knew what was occurring in the other schools. We had been praying for years that the people might realize that they were sinners. We had not yet seen that realization of sin that we felt was necessary, and now that it had come, it seemed to us like fanaticism. We felt almost like interfering. In one school the missionary did interfere and called in a physician, who told them that they must not act hysterical. The work of grace ceased altogether there. After years of prayer, the answer to our petitions had come.

At one time it was necessary that one of our teachers should go and prepare for an examination. It was impossible to find any one to take his place but a high class Hindu man. After this man had been in the school ten days, he said to me, "I can not stay and teach in this school." I asked him, "What displeases you? Has any one offended you?" "No,"

Recent Revival Movements in India and Burma.

he said, "I am not displeased or offended in any way, but these boys are praying that I become a Christian, and if I remain here I will have to become a Christian." He did not wish to have his life spoiled by the prayers of the Christian boys. We saw the results of these answers to prayer among the Hindu women. Opportunity was given on a certain afternoon for the presentation of special requests for prayer. We said to the people, "If any one has anything that he wishes us to pray to the Christian's God for, let him make the request known. But the requests must be presented in person by those who make them." The low caste women began to come and present to our school their requests first, and other castes followed. First they came timidly in twos and threes, then in fives and sixes, then seventeen came, and finally we had over twenty women; and they would stand up and face the audience and make known their requests. The men heard of these women attending this school and they ordered them to keep away. But the women could not be kept away. Then men were stationed at the entrance to the narrow street leading to our school. Following this three of these men were taken seriously ill and the native physician could do nothing for them. One of them wrote me, "We have opposed you and God's wrath is upon us and we are sick and can not get well; won't you pray for us?" And we did pray for them. The remaining two men who had opposed us heard what had befallen the other three and they too confessed that they had done wrong and asked that we pray for them also.

We are sure that this work has been the work of the Holy Spirit in bringing the women to our church. Nearly forty different castes were represented.

OUTCAST MOVEMENTS IN NORTH INDIA.

REV. N. L. ROCKEY.

I know of nothing that better describes the history of the gospel of Christ in India than the parable of the kingdom of heaven being like leaven which a woman hid in three measures of meal until the whole was leavened. The whole is being leavened in India. We have put in a little leaven here and there and it is doing its work.

The promise, "Till it was all leavened," is being fulfilled before our eyes. I can tell little of the recent revival movement as now evidenced in India, but can relate much of what led up to the revival now in progress. My first year led me to baptize several men of the lowest caste. They were a despised people, but had heard preaching for years without comprehending that we were in earnest about receiving them. 18,000 took courage and were anxious to receive instruction and baptism. To instruct so many was beyond our power. When we had received 8,000, hard times and scarcity of missionaries caused Bijnor to be left without a missionary. The 10,000 were discouraged, thought themselves deceived, and their prayer for teaching rejected. They became embittered and still oppose. We had 8,000 in other districts with

Recent Revival Movements in India and Burma.

similar experiences. Here is the tinder ready for the revival spark that has now come. A week of prayer and special revival has also been observed.

EVANGELISTIC MOVEMENTS IN BURMA.

REV. GEO. T. LEEDS, M.D.

The first missionaries labored hard for several years before they saw much fruit and before the first convert was baptized. At present there are three distinct movements in Burma.

First, the work among the Karens, who live in the southwestern part of the country. They have a tradition similar to our own regarding the creation, the deluge and the fall of man. They also have a tradition that some day a white man would come to them and reveal to them the true God. During the time of waiting the fulfilment of this prophecy, many of them had refrained from idol worship.

In 1828, a robber chief was converted through the ministration of Judson, and became a great power for good among his people. God does indeed raise up apostles unto himself. Owing to his life and work, thousands of people have come into the Christian Church during the last sixty or seventy years. There seems to have been some trouble at first because this man was not identified with any Christian denomination, and the only doctrine he preached was, "Flee from the wrath to come." "Get right with God." He was a teacher of the heathen religion during the earlier part of his life and lived in a tree. In some way he became convinced that his way was wrong and that he was teaching the people wrong and that he must be purged from his own sins. In consequence, he sought instruction from the missionaries and began his work. For many years he went up and down through the jungles receiving his message from God and preaching, and thousands of people became his followers. During the last few years missionaries have been working with him. They have been enabled to work together and his followers have all been brought right into the church. A few years ago, 2,000 persons were baptized in a single year. This man is asking the people everywhere to come and follow the instructions of the missionaries and place themselves in the church.

About 40 years ago there was a most urgent call for teachers from these Karen people. The demand was not supplied, and they all became Buddhists. They are now the most difficult people to reach with the gospel. Oh, think of the thousands who are calling for the gospel and for Christian teachers! The movement among the followers of the ex-robber chief has been going on for years and is now under full control.

At a place in Burma, five railway days' journey from Rangoun, a station was opened in 1901; about 25 years ago a lot of Karens migrated into that section. Two years after Mr. Young had opened his mission in the vicinity of these Karens, some of their priests came to his mission, attended the meetings and desired an interview, saying to him,

Recent Revival Movements in India and Burma.

"This religion is just what we have been looking for." They had been teaching the people purity of life and to abstain from all filthiness, and were still looking and waiting for the white man's book. So, when they heard of the missionary, they came and sat under his instruction for about two months; and going back to their people said, "We have found the Messiah." The result was that thousands of people came and sought instruction and were received into the Christian church. For a time Mr. Young felt anxious about this work, but was convinced finally that it was indeed of God and not of men. This wonderful work has been going on year after year, and there is now a church of over 4,000 members. Mr. Young has been obliged to select the brightest from among the people and give them special training in order that they might in turn instruct the converts. He sends them out two by two.

Mr. Carson, who is laboring among Kachin people, says that he can not take a furlough, as the people are demanding so urgently to know more about God.

During the year 1905 our mission in Burma baptized 8,500 people, 23 every day. The future is as bright as the promises of God.

GENERAL SURVEY.

REV. H. F. LAFLAMME.

India calls for one ordained missionary, married or unmarried, and one single lady missionary to lead in evangelizing, for each 50,000 of her peoples. One missionary to each 25,000. That means a host of 4,400 men and 4,400 single women, and an annual outlay of \$10,000,000. England and the United States each spend on a new battleship this year that sum of money. The Congo railway cost to construct it 4,000 lives, or more than have been lost in the entire missionary project of the Christian Church from the days of Paul to the present. Each 16 slaves liberated cost one northern life. Can we not pay the price for the spiritual redemption of India?

We prayed for a Paul for India and God has given us a woman, a widow woman at that, Pundita Ramabai, who is leading one of the greatest philanthropic and religious movements of modern times. In her house she and her girls are praying unceasingly for over 10,000 individuals, missionaries and native Christian ministers.

Of the five great promontories of land thrust down into southern waters, India, Farther India, South America, Africa and Arabia, India possesses a population greater by almost one hundred millions than all the others together. With this vastly greater population the number of ordained missionaries in India is only 1,600, and exceeds those of the other four lands by less than 100. Her vast population and central location give her a place of strategic importance in the evangelization of Asia and the heathen world. And yet so meagre is the force of men devoted to the evangelization of India that to her 300,000,000 people there are less ordained missionaries by one-third than ministers in the

Recent Revival Movements in India and Burma.

single city of New York, with a population of only 3,000,000. In Bengal there is one section of 21,000,000 with 21 ordained missionaries, and another of 10,000,000 with only five ordained missionaries. This need is a call and as far as the Hindus are concerned a challenge to Christendom. Caste, unknown in other lands of heathenism, splits India into 100,000 hostile factions. Customs, such as child marriage, binding into involuntary contract 250,000 little girls under five, 2,000,000 between five and ten, and 15,000,000 between ten and fifteen years of age; and the celibacy of the widow, condemning 20,000 little girls under five and 450,000 under fifteen years of age, and 27,000,000 in all, to a widow's enforced degradation. Pantheism or polytheism with 330,000,000 gods, fetishism and idolatry, all join in the challenge. Mohammedanism with 60,000,000 followers constitutes the King of England the greatest ruler of Mohammedans in the world. When King Edward succeeded to the throne, less than six months were required to proclaim his rule throughout the vast British Empire, covering one-quarter of the earth's surface and embracing one-third of its peoples. Yet, though Christ issued his commission, which, if it means aught, means that each generation of Christians is to give the gospel to each generation of non-Christians, 57 generations ago, no one has yet carried out that command. What of us of the 58th generation?

SATURDAY, JUNE 9th.

EVANGELISM AND CONTRIBUTORY MOVEMENTS IN INDIA AND SOUTHEASTERN ASIA.

REV. J. SUMNER STONE, M.D., CHAIRMAN.

THE CHAIRMAN: Robert Ingersoll said, "Had I created the world I would have made love and not disease catching." But he failed to appreciate the fact that love is catching, and goodness is catching. This wonderful love disease that Jesus Christ came to innoculate the world with is spreading all over India. It has crossed the seas and is innoculating the islands that have recently come under our flag.

Dreadful things have occurred in India; the news that comes to us fills us with horror at times—the news of famine and of plague. Some twenty-seven millions of people have starved to death in India only since the British occupation of that country, thirty-five thousand times as many people as were slain during the Reign of Terror in France. But while there are many sad things about India, there are many things to encourage. God is using the terrible events that have occurred in India for the breaking down of caste, the convincing of the people of Christ, for the establishing of his kingdom.

STRATEGIC POSITION OF ASSAM.

REV. M. C. MASON.

Assam is not only a "far distant land," as the chairman says, but one too little known as a mission field. How many of you rub your brow to remove the cobwebs of your memory while you say, Assam! Assam! that sounds familiar, but I can't just place it?

Assam is represented by that green patch on the map nearest the heart of Asia. It is, I think, the most interior portion of civilization of this great continent. It is also the most accessible. While it took our first missionaries five long months to reach their station from Calcutta, it can now be reached with comfort in five days. Both river steamers and the railroad find their way to the northeastern part of the province through the length of the Brahmaputra Valley. Much of the way, besides a large number of freight steamers, there are two express, mail and passenger steamers each way each day. This valley is the natural gateway into Tibet and Central Asia, from India and the sea. Notice the great rivers coming out from Tibet through the great Himalayan wall to all southeastern Asia; from the Yangtsekiang entering the China Sea at Shanghai, to the great Brahmaputra flowing into the Bay of Bengal.

This province of Assam forms the connecting link between India and China, Tibet and Burma, so that these four great lands here join in one. Here the races of the world meet; the Aryans from Europe, rolling eastward, and the Mongolians from the East marching westward,

Evangeli sm in India and Southeastern Asia.

mingle and form the most polyglot part of the earth. The last census reported 167 languages spoken in that comparatively small province of about 6,000,000 people. Since then the surrounding sections have been included and it now has over 31,000,000 people.

Thirty-two years ago I went half way around the world, with more or less of uncertainty, to be sure, to give my life to a comparatively small tribe, at the extreme western limit of these Mongolian peoples, a tribe at that time pronounced by the Viceroy of India to be "the most bloodthirsty and incorrigible of all the tribes with which the government had had to deal." I began to hunt for men, up the steep and rocky mountain sides, down into the gorges, along the streams, through and under the jungle, coming sometimes upon a mountain top, where I could look over the country and see jungle, jungle, jungle, everywhere. Finding but few, and those a rude, ignorant, wild people, but little above the monkey with which the land abounded, do you wonder that I sometimes queried why our society should send missionaries to such a place? I doubt if any society or body of men would have selected such a field. We were there at God's call, and from that day to this I have never doubted our Lord's lead and guidance in that work. Had I believed it to be otherwise, I doubt not I might have felt as did a man who had years before been sent out, at Bishop Heber's suggestion, by the British Indian government, as a sort of missionary to civilize these people. After he had spent a few months there he left, saying that anyone who would live with such a people was a fool and he would not do it. But my brethren, our Lord had compassion on those people and he had a great purpose, as I believe, in saving them and using them for extending his kingdom over the great interior of Asia.

Before even the sound of the gospel had reached them, when not a man knew that there was a God, a lad, Ramkhe, was led to wonder what had become of the man, when he looked upon the bones and ashes of a corpse. Then, after hearing many theories, he was led to pray like this, "If there is a great Spirit over all the world, will that Spirit lead me to know the truth." Could that prayer be answered there? Oh, my brethren, there is no land so distant, no jungle so dense, no gorge so deep, but that our Father will hear such a prayer. Was it else but the Spirit of God that led Ramkhe to offer that prayer and then led him into the light of truth? Had we the time, I am sure you would be interested to listen to the life of Ramkhe, to the time I saw him on his deathbed rejoicing that he was almost home and would soon see his Saviour. This lad and his uncle were plucked by God from out this dark place, planted for a time upon a distant mission compound, given there a new life, and inspired by the Spirit of Christ, until they returned to their people to tell them of our Saviour. After a time they sent far away and asked a missionary, Dr. Bronson, to make them a visit. He did so, and after spending a week or so baptized 37 more and organized a church of 40

Evangelism in India and Southeastern Asia.

members. This, remember, was the first missionary visit ever made even to the border of this people.

I could give you story after story illustrating their anxiety to give to others the gospel they have received, but my time is up. There are at present in that tribe 16 mother churches and nearly 100 branch churches, about 4,500 communicants, while nearly 7,500 have been baptized. These churches build their own meeting houses, support their own pastors, carry on all their own church work, support a number of evangelists to the heathen, and have for some time sent missionaries from their number to foreign peoples. There is scarcely a people in the province that have not been somewhat touched by these Garos; Bengalis, Assamese, Nagas, Daphlas, Manipuris and others. God, I am sure, has a purpose in gathering from these Mongolian races in Assam. During this last year (1905) from people of this class in Assam, including those of the Khasi Hills, there were over 6,000 converts gathered within the fold. Pray, my brethren, for the people of Assam.

EDUCATIONAL WORK IN BURMA.

M. B. KIRKPATRICK, M.D.

I have chosen for the foundation of my remarks the matter of educational work as an evangelizing agency. The question has often been raised whether it is not better to devote more time to direct evangelistic work in these heathen lands than to spend so much time and energy in education. Is it right to use mission money for higher education in these lands? I am more and more convinced that every one of these educational institutions, if carried on as it should be—simply with the view of bringing Christ before the people—is a mighty power for good, and through it we shall see great results. There is nothing of more general interest and nothing that the Lord has used more in getting hold of the people and bringing them into touch with the gospel and into touch with the Lord Jesus Christ himself than educational work.

Take the work among the Karens, for instance, of which we have been hearing. Primary schools were established in the jungles and in the jungle villages, and in the larger centres high schools and colleges were organized. All of these schools resulted in propagating churches. As the people of the jungle saw what education was doing for the children they wanted teachers to come to their villages and teach their children. Even those boys and girls who did not graduate went to some village and had a room set apart for them to teach others to read and write, to read the Bible and sing hymns. The very first night they would sing hymns and read something from the Scriptures, thus having evening worship. They always began with evening worship and closed with the doxology. I was once lost in the jungle; darkness came on, and we were endangered, not only by wild beasts but by savage men. Finally we knew by the appearance of things that we were near some village and were much in doubt as to whether we should make ourselves

Evangelism in India and Southeastern Asia.

known, fearing that it might be a hostile village.* As we came near, my companion said to me, "I will go and find out what kind of a village this is." Soon we heard a gong, and thought perhaps they had discovered us. But a moment later we heard "All Hail the Power of Jesus' Name." We knew instantly that we were near friends. It is needless to say that they treated us to the very best they had. A few months after a school is started in any place a chapel also will be found there. Over 700 churches among the Karens, and in lower Burma over 1,000 churches have been started in this way.

We have been located in three different stations and in each of these stations we have had mission schools, all of them under my wife's direction. In each one the first hour each day was spent in studying the Bible. In none has a boy or girl of ten years or over been there two years without becoming a Christian, and today our very best preachers and Bible women and our best helpers are those who have attended these schools. We must prepare a great many preachers, teachers and Bible women, for the converts are coming in by thousands; 3,000 were baptized in that field last year and we are expecting 5,000 this year. A boy was taught in one of our schools, and in due time he entered the high school and finally the theological seminary. When he returned to us to assist as an evangelist, a government official offered him a large salary to go with him and act as an interpreter. The official kept offering him a higher and higher salary to get him to go with him. He was on the point of accepting, but finally, after a season of prayer he said that it was his duty to preach the gospel to his people, and refused to go, though the salary he received from preaching the gospel only permitted him to live in the most humble way. He is doing a magnificent work for Christ.

Educational work does pay. I know of no better agency for getting into the hearts and lives of the people and for preparing earnest Christian workers and sending them forth into the work. The schoolhouse and the church should go together.

HIGHER EDUCATION IN INDIA.

REV. HENRY HUIZINGA.

We have a Christian community of about 125,000 people in the Telugu Baptist Mission. We have five high schools and one college. In the whole of India we have 30 colleges, 376 mission high schools and 325,000 pupils attending all our schools. Missionaries control one-third of the higher education in India and one-quarter of all the graduates have passed through mission colleges. These men are heathen today after having passed through these colleges. A very small percentage of these college graduates have come out boldly for Jesus Christ. And yet I believe in higher educational work for the heathen. It creates a strong general influence in favor of Christianity. It makes the education that the people get Christian and not heathen. This is very important. We

Evangelism in India and Southeastern Asia.

give them this education at a very small cost to ourselves. It does not cost any missionary society one cent to give higher education to the heathen; but it does cost them something to give the Bible to these schools. The heathen people are paying entirely for the education they are receiving, and all the missions have to pay for is the Bible.

What is Christian education accomplishing in India? (1) It imparts true notions of Christianity. A missionary may preach on the street, but the people listening to him gather very little of the true knowledge of the Bible. A missionary preached on the street about coming to Jesus. She noticed afterwards a man following her around everywhere. When asked why he did so, he replied, "You said, 'Come to Jesus,' and I am trying to do what you said." In schools, however, we have opportunity to teach them true ideas of the Bible. (2) Higher education also creates a spirit of friendliness among the influential classes and among all classes. Ninety-five per cent. of the men who have passed through Christian colleges and schools are friendly to missionaries and mission schools and to evangelists. (3) Higher education brings the gospel prominently before the higher classes. This does not mean necessarily that converts are made among the higher classes. But how many converts come from the higher classes through any other kind of missionary effort? Practically, conversion among these classes has come through the agency of mission colleges.

There was a rebellion in a certain school against the Bible. Two of the highest classes were especially concerned in this movement. They struck and would not come to school. Some of them left the school rather than return to reading the Bible. But one of these in particular through reading the Bible in the college classes has come out for the Lord Jesus Christ and is now preaching the gospel among his people. We have many such cases of those who are following the Lord Jesus Christ.

A young man in Madras of the higher castes was convicted of sin and said to his father, "I want to become a Christian." To his great surprise, his father made no objection. He said, "Thirty years ago I was reading the Bible in a mission school and wanted to become a Christian, but my father would not let me. He said he would kill me if I became a Christian. Now, if you want to become a Christian, you may do so."

(4) Higher education for the heathen imparts a new spirit, and new ideals into Hindu life, as witness the various religious societies. It promotes social progress. It elevates women.

(5) It raises up a class of men who stand for righteousness.

(6) It has produced some most eminent men, whose influence in the empire can not be measured; such men as Dr. Samuel Saththianadan and others.

(7) It brings men everywhere to the feet of the great Teacher, Jesus Christ. Last year when I gave a series of 25 lectures on the teaching

Evangelism in India and Southeastern Asia.

of the Sermon on the Mount, I had the closest and most reverent attention all through. These young men would listen with the greatest attention and would follow me around and listen to the same lectures the second time. The personality of the Lord Jesus Christ is taking hold of the hearts of the men of India and exerting a great power.

JUBILEE IN INDIA.

REV. N. L. ROCKEY.

It is 200 years since the first missionary went to India, 100 years since the famous haystack meeting, and 50 years since the establishment of our first Methodist mission in India. Dr. Butler began his work in 1857. It is a characteristic of the work that we have united to use all the forces. We established our first station through the advice of the missionary conference. We had a parish of 17,000,000 people in the section east of the Ganges, a territory as large as Pennsylvania. It was here that William Butler began his work and here Dr. Humphreys, who is present, baptized the first convert in 1859. It was here that the work broke out in a mass movement that reached especially the lowest classes of the people. We have representatives from all the castes and quite a number from the highest, but our greatest success has been among the out-of-castes. In regard to higher education; we Methodists have for a few years been unable to do anything in this respect excepting as we felt the necessity for establishing distinctively Christian schools for the children of our own people. We have felt that we can not permit our young people to attend the government schools because of the atheistic tendencies of these institutions. We have therefore colleges and high schools where the teaching is Christian and the teachers are Christians. And those who come to us from the outside come not because there are no other schools, but because they say that in our schools morality is taught that will prevent them from going from a heathen religion to no religion at all.

William Taylor began his work in the early seventies, and he opened churches among Europeans in all the larger cities. These churches longed to work for the unevangelized natives about them and thus during the 50 years we have spread over half of the lower part of the continent, and the results of this work in India proper are 164,000 people now members of the Methodist Episcopal churches. Last year 16,000 were added to our churches. This takes no account of the work in the Philippine Islands. This is a time of great opportunity. We thank God that he has marked out this year for the Methodist Church to be remembered as a Jubilee Year, and we hope by special offerings to strengthen our boundaries and better our schools.

Evangelism in India and Southeastern Asia.

WORK FOR THE MASSES.

REV. J. O. DENNING.

There is a very general impression that the missionary work in India is practically confined to the lower castes. It is true that they furnish by far the majority of the converts, but an indication of the importance of work for the higher castes is found in the fact that one-fifth of the preachers in our northern district are converted Brahmans. These also should appeal to us, for they are of our own kith and kin.

They are a most religious people, though not therefore a righteous people. Nowhere in the world is the truth that men by wisdom can not find out God, so vividly illustrated as in India. Yet the fact that they have so many gods—300,000,000 of them—shows the hungering of the soul after God, even as the body hungers for the food that is to supply its need.

In our work in India we have certain great advantages.

1. A Christian government, which finds all the different languages and races under one general government. It makes no effort, as a government, to influence the religious opinions or feelings of the people, but it does insist that all shall be free to follow what religion they prefer. This freedom for the gospel is of inestimable value to the missionary.

2. Inventions are not only civilizers but evangelizers. They strike at the root of many of the most cherished traditions and conceptions of the people, and prepare their minds to receive new truths. It is impossible to continue to worship a fetish in full view of a railroad engine.

3. The educational system is a mighty advantage. There are five great universities and an enormous number of all sorts of schools, all combining to stimulate the Indian mind and make it susceptible to truth. There are too the hospitals, not merely relieving suffering but destroying superstition; the industrial work giving new conceptions of daily life; orphanages, famine relief, the innumerable ways in which Christianity comes into touch with bodily, social, intellectual needs.

4. There is, too, a wide-spread feeling among the Hindus that Christianity is overcoming. This is manifest in the feverish desire of the Somajes, Brahmo and Arya, to adopt Christian methods and if possible delay the oncoming of the Christ.

FACILITIES FOR WORK.

REV. H. F. LAFLAMME.

The three great storm centers of revival power in India have been Burma, Teluguland and the Methodist Episcopal mission of North and Central India. In Burma last year in the Baptist mission 8,500 converts were added to the 805 self-supporting churches which now have 52,000 members. In the Telugu Baptist Missions, where for the first 30 years they labored with only 75 converts, then broke out in the 70's a revival that led to 11,000 baptisms in one year, 2,222 in one day; and again in

Evangelism in India and Southeastern Asia.

1891, 10,000 were added, and last year at the end of a second term of 15 years it was found the communicants numbered 68,000 of whom 3,500 were added during the year 1904.

The third storm center has been that great movement in North and Central India amongst the churches of the Methodist Episcopal Mission when last year alone 16,000 were added by baptism. For years a volume of prayer has been ascending that this revival power might cover all India, and this desire has been intensified by the recent revival in Wales. In response to that desire there has broken out in twenty different centers a revival movement that in its leading characteristic is reproducing the phenomena of the Welsh movement. Chief amongst them is that at Mukti, Pundita Ramabai's home, where over 1,500 girls have not only been converted but 700 of them have received the definite experience of the baptism of the Holy Spirit. The revival in the Khasia Hills of Assam, in the Welsh Calvinistic Methodist Mission has resulted in the accession in that mission alone last year of 5,000, and in the neighboring Baptist Mission of 1,000. The prayer still ascends that from the Himalayas to the cape and from sea to shore a great tidal wave of revival power may sweep over and cover the land.

SUNDAY, JUNE 10th.

CONFERENCE SERMON.

HUNTER CORBETT, D.D. CHEFOO, CHINA.

Text: Luke 4:18, 19. Topic: The divinely appointed Saviour to meet the need of the world.

I. Note the conditions of the world Jesus came to save. A terrible condition. Like a vast field hospital with its wounded and dying—or a Pool of Bethesda, with sick, blind, halt, withered and bruised, waiting for the healing.

Christ groups the misery of the world under five classes: the poor, broken-hearted, captives, blind and bruised. Compare the parallel passage in Matt. 26, where they are spoken of as the hungry, thirsty, strangers, sick, naked, and prisoners. These are those He came to help, and every act of tender sympathy and kindly help to them He considers as done to Himself.

The Poor! As has been said, "The Lord must love the poor. He made so many of them." As He passed through the land He saw that the constant struggle of multitudes was to keep body and soul together—a life-long struggle, without hope, without God. A daily, insistent query, "What shall we eat? What shall we drink? Wherewith shall we be clothed?" So it is still in China, with its famines that take away the people by the ten millions.

Even this, however, is but a faint emblem of the spiritual poverty. In His message to the church at Laodicea, which had thought itself rich and in need of nothing, He told it very plainly that it was wretched, and miserable, and poor, and blind, and naked. Why in the Bible is so much space given to sorrow and suffering but that sympathy may be called out and the way of relief shown. Remember, however, that it is not only the poor who are in need, but the rich who have nothing to look forward to in the future life.

When cholera, yellow fever and famine come, the true physician does not run from danger; he stays to help. Should not Christians do as much? Jesus wept, moved with compassion as He looked out over Jerusalem and said, "My meat is to do the will of Him that sent me." As we look out over the dark places of cruelty, is our overmastering thought, "What can I do?" "Ye know the grace of our Lord Jesus Christ, how for our sakes He became poor." Can we not rush to the rescue as the fireman to the burning building, or the life-saver to the sinking ship? After the late earthquake at San Francisco there was a splendid rally to relieve the suffering. Shall there be less of care for the great suffering beyond the ocean?

II. Consider the brighter side—the Saviour of the world. The more we understand of the need of the world the more wonderful appears that love set forth in John 3:16, 17. Dost thou need aid? Jesus will help.

Conference Sermon.

Are you in darkness? He came to bring light. There is no depth of need that the Lord cannot satisfy. Christ's message, now as ever, is, "Come unto me." When He left the world He promised the Holy Spirit to give His people power, and increasingly He preached the gospel of power which alone brings peace of conscience and hope. This again and again He sought to impress upon the disciples and the Book of Acts is the record of how faithfully they followed His directions. We have the same Spirit, the same Holy Spirit if we fulfill the same conditions. We have it in our hands, reading the Bible, meditating upon it day and night. Every disciple of Christ has a definite call to work with Him, to realize the constraining love of Christ, which brings us in the great number who join in the praise to "Him that loved us and washed us from our sins in His own blood, and makes us kings and priests unto God and His Father."

Have you ever thought seriously of how much of the world is included in China, India, Africa? Consider then China as one of our great mission fields.

It is 99 years since Dr. Morrison arrived in China. It was then a crime to teach foreigners Chinese, and the man whom Morrison persuaded to teach him went about stealthily and with poison in his pocket to take if he should happen to be detected. For 27 years he toiled and saw two converts, but died, like Judson, persuaded that the prospects for Christianity in China were as bright as the promises of God. Dr. J. C. Hepburn, now 92 years old, a pioneer in Japan, went to China in 1840, and was privileged there to talk with the man who was the first convert among four and a half millions of people. In 1863 the number had increased to 1000, and now in 1906 there are 150,000 communicants, of whom full 50,000 have come to the church since the Boxer uprising! Truly God does not work by human arithmetic!

In that Boxer movement 188 foreigners died for Christ, while thousands of natives who could have saved their lives by denying Christ allowed furious mobs to spear them, torture them, burn them at the stake. Is any better evidence wanted of the genuineness of their faith?

How about their liberality? The church at Chefoo is made up of 350 poor people. They give tithes; support two missionaries and supply them with books; pay an assistant pastor. Believing firmly in the "Duty of Chinese to deepen spirituality among Chinese, and to support their own schools, etc., " they came to the missionaries and wanted to set apart two men to visit presbyteries, investigate conditions and hold meetings. It was done and great blessing resulted. One of them held an early morning prayer meeting—a good orthodox prayer meeting—his wife, mother and self. He gave liberally to the church, helped widows, educated orphans and other children, acted as Y. M. C. A. secretary, without pay; has a grand reputation in and out of China.

A widow in Tungchou took two boys from a heathen home and educated them. One became a business man, and later was addicted to

Conference Sermon.

opium smoking. Later he remembered the childhood teaching, was cured in a mission hospital and was converted. At once he sent to her 1000 ounces of silver, and when she lost her property, sent her here with a gift of 2500 ounces. Not satisfied with that he gave her an annual allowance of \$350, and when he died left it as a special charge to his family, "Don't forget our dear mother in America." His widow continues the same amount yearly. There is a hospital erected without a single dollar of American money, built by non-Christian Chinese, who wanted to show in some tangible way their appreciation of what had been done for them; and when completed their word was, "If you want money tell any of us." One man in the employ of the mission refused to leave Christian work in which he gets a salary of \$5 a month for a position as interpreter at a very large increase, saying that he did not want the anxiety of deciding what to do with the money. One brother, in business, supports another in Christian work. A merchant who had been cured in a hospital, consulted the doctor about his son, and when advised to send him to a Christian school, replied that he would send his nephew and if he turned out well he would send the son. Nor is their liberality confined to their own people. The Empress Dowager gave \$50,000 to the general fund for the San Francisco sufferers and \$20,000 for the Chinese community.

There are no more grateful people in the world. More than once have they interposed their own bodies to save us from being stoned. Do you wonder that I love them? They have many other noble traits, such as reverence for old age, which I wish could be reproduced here. They have been considered as absolutely wedded to the past, yet they are breaking away from that past and asking us for bread. Shall we give them a stone? One of the most significant things is the sending of the commission to Christendom to study the forms of constitutional government with a view to drafting one for China, and the Empress Dowager, now 72 years old, is anxious to see this accomplished before she dies. She is urging that foot-binding be done away with, that schools be established, and the viceroys are following her example. In pursuance of this idea students are being sent to Japan, Europe and this country, and if they were treated decently far more would come here. Military colleges are being established, for the training of men to be leaders of the new army to be organized on Western lines. If organized as Germany is organized they could put 40,000,000 soldiers in the field and have enough left to till the fields and carry on business. If they should do as the Boers did they would have an army of 80,000,000, composed of men of whom Chinese Gordon said that "if drilled properly, there were no better soldiers in the world." Wait a few years. We know what Japan has done, and if China and Japan unite, as they will, they can rule the world. Give them now the help they need; start them right; seize the opportunity to teach children and youth. We shall then go in on the top of the wave. There is nothing to hinder teaching or preaching anywhere.

A boy of ten years of age on the lookout for a missionary who had

The Conquering Christ in Non-Christian Lands.

been preaching to him and others on the street, brought to him his grandfather, nearly 80 years old. Seizing his hands he said, "Oh, won't you tell me that again? I never heard it before. If I trust Him will He save me too? It seems too good to be true. If He saves my soul, the first thing I do when I get to heaven will be to fall down and tell Him; then I'll thank Him for sending you." Then, after a pause, he said, "How long since Jesus came?" When told he exclaimed, "What! so long, and people have known this good news all these years and never told us! Now I am an old, old man. My parents never knew it."

Three times have I been round the world. Seven times I have crossed the Pacific. I have met missionaries the world over, all whole-hearted, happy men and women, not an unhappy one among them. We have a privilege Paul coveted, to build, not on another man's foundation. We see men and women born again; see countenances change, so that all who see them note the change; see them keeping the Sabbath, learning the Bible, taking it into their lives. It is a joy the angels might covet to share. I love my country, my people, my kindred, all the more because of my knowledge of China. When I return, will you let me tell the Christians there that you love them, pray for them? It will bring joy to their hearts, and they will thank you when they meet you in heaven.

PRAYER.

"Almighty God, in whom we live and move and have our being, we thank Thee for bringing these Thy servants from the ends of the earth with the glad tidings of the progress of Thy Kingdom. Grant unto us, we beseech Thee, Thy Holy Spirit to consecrate our aims; show us more and more that it is not by might, nor by power, but by Thy Holy Spirit that this work is done. Grant to us wisdom and grace; may we love Thee more; may we serve Thee with a gladder heart because of this gathering of Thy ambassadors. Grant greater blessing to this institution because of this meeting. . . . The giving of cups of cold water has been entrusted to us, Thy servants; give us grace to live the sacrificial life."—
Bishop Penick.

Sunday Evening.

THE CONQUERING CHRIST IN NON-CHRISTIAN LANDS.

REV. S. H. ADAMS, D.D., CHAPLAIN OF THE SANITARIUM, CHAIRMAN.

THE CONQUERING CHRIST IN JAPAN.

REV. J. P. MOORE.

In order to appreciate the influence or determine the power of Christianity in Japan, there are three things that should be mentioned:

The Conquering Christ in Non-Christian Lands.

1st. The outward extent of the kingdom, the number of churches and schools, and the number of converts.

2d. The influence which our religion has upon the hearts and lives of the people individually, as a society, and as a nation.

3d. The attitude of the intelligent Japanese in reference to our holy religion.

I shall refer to these three points in Oriental style, beginning at the end and proceeding to the beginning; for in Japan as in most Oriental countries, we do things just the opposite to the way we do them at home. We read and write our books from right to left and place the footnotes at the top of the page. We take our dessert at the beginning of the meal.

1st. What is the attitude of the Japanese mind toward Christianity?

It has been one of indifference, but there has been a change, a decided change during the last few years. The usual order of attitude of non-Christian peoples toward Christianity is first, hatred, then indifference, then respect, then response as in Japan during the last few years.

Let me illustrate; last October in a city 225 miles from Tokio, a mission school building was dedicated. There were present two members of Parliament, a prominent official from the Educational Department, the Vice-Governor of the province and many other prominent officials. All of them presented their congratulations to us and to the school on the completion of that fine building, for a Christian school dedicated to the Triune God and to the dissemination of knowledge from the Christian standpoint. When in the history of missions in Japan has there been held such a meeting where so many prominent men were present in their official capacity? We had a similar experience the year before. This goes to show that there has been a decided change in the attitude of mind of the most prominent men in Japan toward Christianity. When one of our leading missionary educators was leaving Japan a few years ago, a prominent official said to him, "The Japanese government is watching this work. Japan favors as far as possible the introduction of the Christian religion into the empire. What I am saying to you here, I am speaking for my Sovereign." Only last year as an emissary was leaving Japan to present a sword to our President, the Premier of Japan said to him, "We favor the introduction of Christianity into Japan and you may tell the President of the United States so."

2d. Influence. What influence has the religion of Jesus Christ today in Japan?

A very great influence. First, upon the old religions. They are waking up from the slumber of ages. The Buddhists are imitating Christianity and establishing Sunday-schools, Y. M. C. A.'s and Y. W. C. A.'s. Shintoism has been officially proclaimed to be not a religion, but only a philosophy. Our religion exerts a great influence upon family life and upon social righteousness. There has been a crusade along this line with wonderful results. There was opposition at first, but now in a quiet way the officials are favoring this crusade against licensed evil. It

The Conquering Christ in Non-Christian Lands.

would be interesting to consider the influence of Christianity upon the thoughts and lives of the people along other lines.

3d. Outward growth. Yes, the kingdom of Christ is extending over Japan. Some one has written a book called, "Sunrise in the Sunrise Kingdom." The dawn is past, the sun has risen and is now shining all over the land. At our own church during the year 1905 we baptized nearly every month from five to thirty-five persons, and by the end of the year we had baptized 225 converts and received 52 by letter; the congregation today numbers 450, and there are many other churches in Japan that have made the same progress. These facts show that Jesus is conquering in that land, that the chariot of the Lord is moving on, and that victory is certain.

THE CONQUERING CHRIST IN KOREA.

MISS ETHEL M. ESTEY.

Twenty-two years ago there was not even one Christian in Korea; but this Sabbath day, after so short a lapse of time, thousands gather from over mountain and hill and plain to bow the knee and worship before the conquering Christ. Old men and women that have groped in darkness and degradation so many long years and bear the marks of heathenism, have found the Christ that can save. Young men and women, as bright and intelligent as are to be found in any land, are giving their lives to Christ. Little boys and girls are coming to church and learning to worship the King in their childhood. What does it mean to these people to take the Jesus doctrine? It means just as much to them as it does to many of us and a very great deal more. It means the turning away from all the old heathen degradation and misery and sorrow. The first chapter of Romans is still a true description of the heathen world. Think of the unspeakable vices and wrongs that are continually practiced. Women are beasts of burden, the slaves and toys of men; they have nothing to live for. To her it makes a tremendous difference to know something of the Jesus doctrine.

I have been asked, Do they become Christians such as we have here? Yes; and in many cases we would do well to sit at the feet of some of these old men and women, for Christ has meant so much to them. "But do they live up to all the teachings of Christ?" I am asked. Well, I have seen a few people in America who are not practicing fully all the teachings of Christ. But we have been brought up in a Christian land with centuries of Christianity behind us; these people who have been reared in the depths of heathenism can not be expected to come out into the full blaze of Christianity in a moment. But neither do many converts in this country; if we ourselves sometimes fail we can not wonder that they sometimes fail. But these people are taking the Jesus doctrine for one purpose, and that is, to do the Jesus doctrine. Sometimes they face death; they lose reputation and friends. It is far more difficult to live for Jesus Christ in Korea than to die for him. But Jesus can save

The Conquering Christ in Non-Christian Lands.

and keep, however difficult the circumstances. A man who is now one of our preachers in North Korea was wicked and degraded, the best friend the liquor dealers had; he had the reputation of being able to drink more liquor than any other man in Korea. But one day he heard the sweet story of Jesus Christ and could not get out of his mind the story of "the Man who died for him." He went again and again to listen to the story and finally became a follower of Jesus Christ. He came daily to study more and more about Christ and finally gave up his business and went to preaching the gospel. He was ordained last year, and today he is one of our best preachers. The conquering Christ had conquered him.

The Koreans believe that a man has three souls while a woman has not even one; all there is of the woman belongs to the man. When these women get to know something of the power of Jesus Christ to save them from their misery and degradation they become very hungry to know more and more about him. Two women came from the north a long distance to attend one of our Bible classes for women; one of them carrying a small child all the way. On the third day of the journey they froze their feet and passed a miserable night thawing them out. They read in the Bible about suffering for Jesus' sake; and asked one another, "Do you suppose we are suffering for Jesus' sake when we are having our feet frozen?" They finally decided that it was not for Jesus' sake, as they were making the journey to know more about Jesus and to benefit themselves. They hobbled along 150 miles on their diseased feet. Returning home, the baby, the only child of its mother, died, and bitter grief filled this poor mother's soul all night; but as she read the message of Christ, her grief and bitterness was conquered and the glory of heaven filled her soul. Another woman walked 300 miles to know more about Christ.

In the churches in Pyengyang revival meetings were held for two weeks and 1,500 people came out from heathenism "to do the Jesus doctrine" and to dedicate themselves to the conquering Christ. He is indeed conquering in Korea.

THE CONQUERING CHRIST IN ASSAM.

REV. S. W. RIVENBURG, M.D.

Seventy years ago no darker spot existed on the face of the earth than this little country of 31,000,000 of people marked on the map as Assam. The missionaries who have spoken on Japan and Korea have represented what are called "civilized" people; but the Assamese are the noblest of savage people. There is the great valley of Brahmaputra, seven hundred and sixty miles long, and about sixty miles broad surrounded by mountains. Here exists as beautiful and sublime scenery as is to be found anywhere else in the world, peopled by Hindus and Mohammedans, semi-civilized as Japan.

The Conquering Christ in Non-Christian Lands.

When I arrived in Assam I found but 24 native Christians. A few years previous, native Assamese had gone into the hills to preach, and in a few months 24 men came to me seeking baptism. Within two years the number grew to 75; and today the conquering Christ has over 500 earnest soldiers in that locality. This is only one place where Christ has been conquering among the hills around that valley. Among several other tribes are little rush lights which are dispelling the darkness; and we trust that the time is coming when that whole land will be ablaze from these rush lights that have been burning during these 70 years.

On December 5th, 1905, in the old Hindu temple in Calcutta, where Henry Martyn kneeled and prayed for India, there were gathered missionaries from nearly every Christian society represented in India to form a distinctively Indian Missionary Society. To my mind that is one of the most significant events that has occurred in many years.

The time is coming when the many lights that have been burning all these years in India are going to coalesce and be as one.

THE CONQUERING CHRIST IN AFRICA.

MRS. LUCY GUINNESS KUMM.

The triumphs of the gospel in Africa are so glorious that they might well claim all our thought. You know the story of Banza Manteka, where, after seven years of patient seed-sowing with no apparent result, 1,200 souls were baptized in two weeks; 1,200 people swept right out of heathenism into the kingdom of God. You know the story of Uganda, that great lighthouse in mid-Africa, whose beams, only kindled some 25 years ago, in the midst of midnight darkness, have transformed a whole nation, and are shedding a bright stream of radiance right around the globe. You are familiar with other similar records from different parts of this great harvest field.

THE CONQUERING CHRIST.

REV. H. F. LAFLAMME.

There were two significant movements at the last Conference of the Foreign Missions Boards. The first was the appeal to the Student Volunteers, that they, by asking to be sent to the needy, waiting fields, a thousand strong each year, challenge the churches where final authority must rest, to provide the necessary funds. This was a direct, solemn appeal. The second movement was with reference to Russia, which is in the ferment of revolution—or rather evolution.

I wish to call your attention to the magnificent opportunity that is open to us in that country. Have you ever stopped to consider the vastness of the Russian empire? If you place Canada, the United States, Mexico and Central America together, you will still need about 1,000,000 square miles out of South America to make up a territory equal to that of Russia. Do you realize that the population of Russia is 130,000,000? This is a population within 15,000,000 of the entire population of the

The Conquering Christ in Non-Christian Lands.

two Americas. Our hearts rejoice that the people of this vast empire have been granted religious liberty, and that now the gospel of free grace can be preached without let or hindrance everywhere. When I face these significant facts I tremble when I think of the possibilities growing out of it.

It was my great privilege to meet recently that noble Russian gentleman, Baron Uxkull, and hear him tell the story of his hopes and desires for Russia, and my soul was filled with the thought that God is placing before us great possibilities. He said, "There are no more religious people on the earth than my countrymen; but they have little knowledge of God." Among these 130,000,000 of people, there are 165,000 Protestant Evangelical Christians—people who have been born again and are trusting in the Lord Jesus Christ as their Saviour. Baron Uxkull came to America to appeal to Protestant Christians to help him to give to this great people the gospel of God's free grace. He wants to found a theological seminary and provide churches and meeting places for the people.

In India, there is a movement among the native Christians for the evangelization of their own land. Every one knows that no foreign missionary enterprise is complete without the home missionary enterprise.

One of the most interesting incidents of my life was when I faced a delegation of fifteen or twenty churches in India and called for volunteers to go and proclaim Christ in parts hitherto unreached. Two native Christians volunteered; then I said to the people, "These men can not live on air, they must have food. What will you do?" They began to give; there was a group of young women with their heads together talking and making considerable noise—so much indeed that an old deacon arose and stretching out his hand commanded them to keep quiet, "Let the women keep silence in the church." I said, "No, let the women alone." Soon there was a breaking up of the group and one, who seemed to have been delegated by the others, came up through the congregation, which opened up to let her pass through. When she reached me, she said, "We are only poor girls and have no money and can not help much. But here are some trinkets which we are glad to give for the support of the gospel of Christ in that needy field." And she laid on the table a handful of ear-rings, nose-rings, finger-rings and other jewelry.

We see this spirit manifest in every land. These peoples are not satisfied with merely local efforts. We already have two well organized foreign missionary movements in India—one to Tamils in India from Ceylon, and another to the Telugus in South Africa. Many Eurasian women are giving their lives to this work.

Another movement is the formation of the Indian Home Missionary Society, aiming to evangelize one-third of the population of India. These peoples are feeling the responsibility for the evangelization of their country, and are doing a splendid work in making Jesus Christ known.

MONDAY, JUNE 11th.

THE HOME SIDE OF FOREIGN MISSIONS.

General Discussion.

MR. J. CAMPBELL WHITE, CHAIRMAN.

(The speakers followed one another in such rapid succession that the stenographer was unable to get their names.)

Four requisites: Knowledge, Prayer, Workers, Money. How can the Church be educated in foreign missions; Christians be moved to pray for foreign missions; workers be found willing to give themselves to foreign missions; and the money be raised to carry on the work of foreign missions?

Knowledge:—

“Missionaries while at home should be kept occupied visiting the churches and giving missionary addresses; the Boards should have an itinerating committee.”

“The method of one society in ascertaining what missionaries could do successful work is to send each one out on a two weeks’ itinerary and if he does not succeed in getting fair collections, not to send him again.”

“This method might be all right for the missionary society, but it seems a little severe on the missionary!”

“A common complaint against missionaries is that we talk too long; but only God can help us to cut down our addresses. We must not try to tell people everything we know on one occasion. It is better to gauge ourselves to what the people can take in than according to what we have to say.”

“People do not like missionary meetings because collections are always taken.”

“I believe that it is better to omit the collection. The few cents the people put on the plate only acts as a balm to their conscience and they go away feeling that they have discharged their whole responsibility instead of feeling a burden resting upon them for the heathen. Give them the facts and let them soak in.”

“I went through the churches presenting the cause of foreign missions. I did not emphasize money matters, but I am glad to say that the next year our foreign missionary offerings were almost doubled.”

“I emphasize money matters, but I organize a financial method also. It is absolutely necessary to get the officers of the churches to organize some decent financial method, and if this is done, there will be no occasion to take a collection. The time to get the churches to adopt some such method is when they have become interested in foreign missions and feel the burden of the work upon them. Show them what the right method is.”

“I would recommend the forming of missionary conferences; and the pastor, who is at the most central or most strategic point, should take a

The Home Side of Foreign Missions.

leading part in this work. Let these conferences be called Missionary Missions, to be undertaken by the missionary societies or boards, and addresses given by their best speakers."

"Let a missionary conference be conducted by four missionary secretaries with four live speakers, using a stereopticon and curios. In the morning, preach to the pastors and get them interested. In the afternoon, meet the ladies and deal especially with their work. At five o'clock, meet the children. At six o'clock, get the business men together for supper; the finances must come largely from them, and you can interest them in the work of foreign missions. In the evening at eight o'clock, hold a general mass meeting. Use every available means to create an interest. Have reporters present to write up a good account of the conference."

"Evangelistic missions are constantly being held in the churches, why not have Missionary Missions? Tell the story of the conquest of missions, the results of missions; this with proper co-operative financial methods might bring about a revolution in the home field and transform the churches."

"The Methodist Church has field secretaries, many of whom are returned missionaries. As a result of their work the missionary offering of the church was \$350,000 during the last half year."

"Form missionary study classes. Have the class meet every week for six or eight weeks and take up a regular course of study. One great value of such a class is that it makes the student begin to study and dig out facts for himself, and he becomes really interested. No one will ever become an advocate of foreign missions until he begins to read and study for himself. This method has revolutionized the lives of hundreds of people. Mission study classes have been conducted in the different branches of the Y. M. C. A. of Philadelphia, and a wonderful work is being accomplished in bringing the young men into this work."

"The people of the smaller towns and villages of the country know but little regarding foreign missions and rarely hear addresses from foreign missionaries; yet a great many of the country people are able to give largely toward this work."

"Instruction in the Sunday-school. Arrange a course of twelve lessons, one for each month, during the year. We gave each class some particular mission field to study up, or study some one missionary, and had his name printed in large letters and placed before the school. Each Sunday, have each class say something about their missionary. The children become much interested and look forward with pleasure to the time when they will have an opportunity to present their missionary. After taking missionaries by name for one year, we took up missionary successes the following year, and are going to take up mission problems and mission difficulties during the succeeding years. This gives an opportunity to say something about foreign missions every Sunday."

The Home Side of Foreign Missions.

"A certain school had each class take one Sunday and be responsible for five minutes of the school hour in the interest of missions and devote its entire offering for that Sunday to missions. This plan worked so well that there was quite a rivalry among the classes and the children saved all their money and brought it in on their Sunday for missions; very little money went into the general fund of the school. This school alone raised \$200 for missions where the whole church had given but fifty dollars the year before. We must educate the children in world evangelism and in giving."

"Let the pastors preach missionary sermons occasionally. They may exchange pulpits with each other with this end in view."

"Organize clubs in each church to subscribe for monthly missionary magazines, for the distribution of missionary literature, etc."

"We should have a revival of the missionary concert; the responsibility for it should not be left entirely with the pastor. No two meetings of this kind should be alike; introduce variety. Just a few suggestions: We have first a birds' eye view of the whole field as a prelude. We select several persons and make each one responsible for a certain section of the horizon so as to be able to give a concise three minutes' report of the fields they represent. They should present the foremost facts, the matters of great interest. At a recent meeting of this kind a man who was representing South America told of the erection of a colossal statue of Christ to mark the boundary between Chili and Argentina. A main feature of the evening was a personally conducted tour of the industrial missions of our church. One man gave us an idea of a trade school, the tailoring, shoemaking, masonry departments, etc. Another told us where such work was being conducted. Letters received direct from the mission field should be read. These meetings should be the most attractive and the most largely attended of any of the meetings of the month."

"Instead of calling these gatherings 'Missionary Meetings,' they should be called 'Meetings for the Promotion of Religious Intelligence.' This does not scare people like the use of the word 'Missionary.' "

"Missionaries should visit the public schools and address the children and young people on the manners and customs of the people of the countries they represent. There is a great opportunity in this line."

"Placing the picture of great men in the Sunday-schools is strongly recommended. This has been greatly neglected. Why should not the pictures of great men line the walls of our Sunday-school rooms as well as of our week day schools?"

Prayer:—

"Pray ourselves. Reserve time for prayer at all missionary meetings. Have the season of prayer at the last end of the meeting instead of at beginning. Prayer at the first of the meeting is without any aim because the people do not have the facts or anything to pray for."

"Provide the people with a prayer cycle with the names of all the missionaries."

The Home Side of Foreign Missions.

"Have prayer columns in the religious press with specific requests. In addition to the prayer cycle, we want the specific up-to-date requests."

"Every person should have a private prayer book, a book in which he records the subjects he wishes to pray about. I met a commercial traveler who said that he tried to get the name of some one person at least in every town he visited in order to have some one to pray for in that town. He had the names of 250 persons in his prayer book, and when he visited a town he would go and see the person for whom he was praying."

"A record should be kept of everything we pray for with a blank space in which to record the answer. Every child in the Sunday-school should be taught to keep track of what he prays for. We greatly need to pray definitely. You never heard of a man killing a squirrel by shooting into the woods."

"Missionaries should send special requests for prayer to the monthly meeting."

"Have some one missionary that you are praying for especially."

"Observe the week of prayer as one method of awakening interest in missions. This is not very generally observed. Most of us are more or less theorists in regard to prayer. We talk much about prayer, much more than we do it. Let us spend more time in prayer and less time in talking about it. I have been studying the missionaries who brought about the revival in India, and I find that they were people who felt that prayer was an absolute necessity as a method of work and not merely as a preparation. We are not spending anything like the time we should in prayer. We do not carry conviction in our speaking because we do not set apart sufficient time for prayer. The Welsh revival was the outcome of whole nights spent in prayer. The reason for establishing the order of deacons was that the Apostles might have more time for prayer; it is wonderfully helpful to any one to set aside time for this service. We will not get the time unless we deliberately plan for it. I was inclined to criticise the missionaries when I heard that they were setting aside half an hour each day for prayer. Let us experiment ourselves before we criticise and see if we cannot spend half an hour profitable in intercession. I tried it myself and noted on a piece of paper the things I wanted to pray for and the time I began. When I got to praying, I did not think of the time, and when I had finished, I noticed that half an hour had passed."

Workers:—

"Pray for them. Many people do not pray for laborers because they think we have enough. I am praying for far more new workers than we already have."

"The mission boards should write to the different fields under their charge and inquire how many workers are needed for the evangelization of each field and inform their constituencies of just what is needed. There is an imperative and increasing demand for workers."

The Home Side of Foreign Missions.

"Have any American missionary societies taken the same stand as the Church Missionary Society of Great Britain, to accept all foreign missionary candidates who are fitted for the work whether they have the money in sight to send them or not? It would be a great thing to pray our missionary societies up to this standard."

"I believe that all candidates who are fitted should be appointed and then the matter of sending them out should be laid upon the churches. It is wrong to pray to God for workers, and then when they offer themselves to say to them quietly, 'There is no money in the treasury and we cannot send you out.' The people of our churches should know that missionaries have been appointed and that God is waiting for them to send them out. We should say to them: Here are the men, God is calling them out. What are you going to do about it?"

"There are a great many young people who might go out at their own expense. Let us pray God that he will call out many such who are fitted for the work. Pray the Lord to thrust forth laborers and then pray them through the Boards."

"At the great Student Volunteer Convention previous to the last one, prayer was made that one thousand persons might be forthcoming for the foreign field, and at the last conference it was learned that that prayer had been answered, for just one thousand had been sent out between these two conferences."

"I visited one university where there were four thousand students and only twenty were preparing for the foreign field. At another university of eleven hundred students, only seven were preparing for the foreign field; and at still another were one thousand men, with not even one volunteer for the foreign field."

"We have been to all the colleges of our denomination telling the students that we must have over five hundred more workers; we laid before them the tremendous opportunities of devoting their lives to foreign missions. The appeal was irresistible, and we now have four times as many workers as we had four years ago. The exact situation should be placed before the young people in order that they may respond to it. Do not ask them to do something easy. Ask them if they are willing to go to Africa for Christ, or to go anywhere; this is the severest test that we can apply, and through it scores of students have come into victory and into new relations to Christ. We can do the church a tremendous service by presenting to it test questions of entire surrender to Christ and willingness to follow wherever He may lead."

Money :—

"The board should let the church know just what it needs. It should take the people more into its confidence and say definitely, Here is the work that we want to do; we have the men ready to undertake it; will you do your part? The board should spare no effort of either men or money to keep in the closest possible touch with its constituents. By so

The Home Side of Foreign Missions.

doing it can nearly always get the funds to send to the foreign field those who have been accepted."

"The great mistake of many boards is to start from the standpoint of money. 'We have so much money; we can do only so much work.' So workers are rejected when offering themselves. Rather start from the idea of the amount and kind of work our people ought to do. Tell them we need so many workers, so much money, to accomplish such and such work God has given us to do. And the church will respond. Take the people into your confidence and they will rise to the occasion. They grow enthusiastic over large enterprise, and, if intelligently led, that enthusiasm will grow into steady forward movements making for progress."

"It seems to me the two envelope system is a failure. It is too much trouble to make change for two envelopes, and the missionary envelope will finally be neglected. Let each member inform the treasurer of the church what proportion of his giving is to go to foreign missions and what to other departments, and then put his entire offering into one envelope. The great weakness of all our giving is that it is by the few; and there is no development in giving by the mass of the church members. Have a package of envelopes numbered, and dated for each Sunday of the year. Have a committee of three visit every member of the church and get them to subscribe a certain amount for each week. Be sure and have a committee of three to canvass for subscriptions. One person may get a subscription, two are much more likely to get a subscription; and three practically sure to get something from every person visited; witnesses are a persuasive power. This same idea holds true in business; whenever you have a hard bit of business, take two other persons with you. We are working on this policy right through all our congregations. We are getting everybody to give something, even though it be no more than three-fifths of a cent per week. The average amount subscribed is ten cents per month, but many give much more than this. Let us work for a weekly worshipful offering to the Lord. After years of hammering along this line, our church (United Presbyterian) is now giving \$4 per year per member. We are in advance of all the churches of this country; but we are aiming to average ten dollars per member per year. We must have it. These weekly worshipful offerings will all come back in profits to the hearts of the givers. The congregations will come to see that they can do it, and will do it."

"It is not what we give, but what we give up. This giving will develop character and bring joy in service and growth in the Christian life that I do not believe can be gotten in any other way. I abominate the 'family offering.' Teach the children to present their offerings to God personally, and when one of them gives up for Christ's sake anything he would like, let him have his own box to put it in. They will gain greatly in character and in grace and spiritual power by these decisions."

Monday Afternoon.

EVANGELISM IN JAPAN AND KOREA.

REV. CHARLES S. EBY, D.D., CHAIRMAN.

PHASES OF WORK IN JAPAN.

REV. G. F. DRAPER.

Japan looks small on the map, but it has made an impression on the world that many larger countries have failed to make. It is making history with tremendous strides and progressing marvelously in civilization and advancement. How much they need the foundation upon which Christian civilization stands. The superstructure may fall unless it is based upon the Word of God.

Work in Japan is progressing wonderfully and thousands have been gathered into the fold of Christ.

A fact that appeals strongly to all who have the interests of the Master's Kingdom at heart is that all Christians in Japan are united in thought and practice, as are the representatives of different missionary societies. We are not Methodists, nor Presbyterians, nor Baptists, but Christians first of all. We have a national hymnal which does not belong to any particular denomination, but is used in every Protestant church in Japan; in this we are in advance of the church at home.

Two interesting events have occurred in connection with the union of the churches into one "Protestant Church in Japan."

The first occurred in connection with the National Exposition of Japan. When it was planned the churches said, We must do something. A hall was constructed in front of the main entrance to the Exposition and the preaching of the gospel was carried on there continuously during the entire time the Exposition was open. We had painted on the outside of the building the words "Come and see." Each denomination held meetings during two weeks, with preaching from 10 a. m. till 10 p. m. daily, during the four months, no speaker taking more than 15 minutes; a constant stream of gospel truth was poured out upon a constant stream of humanity. It was one of the most glorious advertisements of Christianity Japan has ever witnessed. Those who heard and saw were from all parts of the empire.

The Emperor and Empress came to visit the Exposition one day and passed right in front of our building where the people lined up to see the imperial carriage; just as soon as they had passed our organ struck up and the people streamed into our building. They would fill the house to suffocation, and when one service was concluded they would not go out till we actually had to turn them out. Over a quarter of a million of people heard the gospel during the Exposition.

Another great event was the work of the Y. M. C. A. in the Japanese army during the recent war. At first the officials did not like the idea of having the association carry on its work in the army; but after they had seen the grand work that was being done, the Minister of War granted

Evangelism in Japan and Korea.

them every facility to enable them to carry on their work for the boys at the front. The Emperor himself was so much pleased that he gave ten thousand yen; this sent a chill up and down the backs of the Buddhists. They were so stirred up that they raised two hundred thousand yen themselves to try and imitate the work of the association, but they did not have much success; they were more of a nuisance than a help in the army and were in bad order generally. Their presence in the hospitals had a bad effect upon the sick and wounded soldiers, who said that all these priests were good for was funerals.

The soldiers were always glad to see the association among them because they had a chance to get cleaned up, to write letters home and to read newspapers as well as to hear the Word of God preached. Once one of the secretaries engaged in this work retired to a back room to write a few letters. He had just got to work when a Japanese secretary came in followed by a file of soldiers fully armed and accoutred for the front. The American secretary felt a little annoyed at first, but the Japanese secretary said, These boys are going to the front and they have come in for a quiet word of prayer before leaving. So they kneeled around the secretary and he offered up a fervent petition committing them to God and if they should be called to lay down their lives that with hearts and souls given to Christ they might go to be with Him. So they went forth to do valiant service for their country and for their God.

No wonder that the doors are opening all over the country. The soldiers have heard the gospel preached, and seen it practiced and are returning to every part of Japan to tell their friends at home that Christianity is a good thing; that it means much for the life that now is, as well as for that life which is to come.

THE PROTESTANT CHURCH OF JAPAN.

REV. J. P. MOORE.

The Christian Church of Japan is a native body. It has organized and is carrying on a movement suitable to our times. After the war they appointed committees and went all over the land holding Christian meetings with wondrous results. Thus the war, so far as our work is concerned has been a powerful factor for good. And this more serious state of mind and more favorable attitude toward our religion is a Macedonian cry to the Church in America.

I represent the United Church of Christ in Japan, and this body in the last year has taken what some people regard as an extreme position and started a radical movement; that is, they want to be independent. The financial aids given by the mission boards have been cut off from this body, and no missionary and no mission has now any official connection with them. This does not mean that Japanese pastors and evangelists do not want us any longer; but they do not want us to be the leaders and they the followers. They cannot bear to take a back seat; and the time is coming when it must be said of the missionary he must decrease while

Evangelism in Japan and Korea.

the native church increases; and no missionary who has the grace to take this position will be without a career. Japan needs missionaries, but missionaries of the right kind. It needs those who may become specialists as linguists, successful preachers and teachers in colleges and seminaries. Such young men will have a career.

The war has opened larger doors and more doors than were open to us before. The people are better prepared to listen to and accept the gospel than before, but it has to be presented along proper lines, and the missionary must understand Japanese character.

KOREAN SKETCHES.

MISS ETHEL M. ESTEY.

Educational work in Korea is very small compared to the educational work in Japan and yet it is equal to it when we consider how short a time it is since mission work was started in Korea. Our schools are doing splendidly; the Presbyterians expect to have a full fledged college in a year or two and we are looking forward to either union with them or to similar work in our own church.

In evangelizing in Korea, we spend nine months of the year going from village to village, and in the great centers we conduct Bible classes for men and women; in the spring and autumn we call our representative men and women in from the country churches and form them into classes for special training. We gather from these our preachers and teachers. The work for women is comparatively new, for only recently have they come to think that they could be anything or do anything; now there are groups of women who can read the Jesus Book for themselves; these poor ignorant women are so eager for this gospel of Christ that the first thing they want is a Bible and hymn book. We do not baptize the people just as soon as they say they are Christians, but put them on probation for a time and give them instruction. We want quality as well as quantity in our Korean Church.

Five years ago I went on an itinerating journey and visited a large city, the first time that a foreign missionary had ever been there. A great crowd gathered, and the people crowded around me so they almost lifted me from my feet. I succeeded in getting an elevated position and looked out over the great crowd of people in the court yard. I asked them to go back a little but there was not the slightest move; then I asked my preacher to explain to them that I was tired and hungry, and if they would go away for a while I would eat a little and rest. I soon discovered that now they certainly would not go away; if this strange lady was going to eat and rest, that was a sight not to be missed on any account!

It was two days before I got control of that crowd. Now we have there a large church of 200 members, and from being one of the worst cities to visit, it has come to be one of the places to which I look forward, where I can rest and enjoy fellowship with my people.

Evangelism in Japan and Korea.

There was another city that we tried to enter for a long time without success. Last year I made a visit to that city; as you enter you go through a deep canyon three miles long where the scenery is magnificent, but on the mountain side there is a little idol guarding it. On every beautiful spot on the mountains and in the plains were to be seen the terrible demons and Buddhist temples and demon temples were everywhere; but now, in this same city, we have a church of 100 members and other churches are springing up; and the unknown God is known today in that city.

"Please come to our village and help us," is the call we often hear; but all we can do is merely to work in the centers. We know something of the hardships of missionary life in Korea, but the hardest thing that we have to endure is the call to go forward and we cannot go; the call to more work, and the lack of means and the lack of workers. Right nobly are the Koreans responding to their own calls.

I heard of an old woman who supported an old and sick husband by making and selling pancakes at the city gate. Two years ago this woman heard of the love of the Lord Jesus Christ and wanted to know something more about Him, but how to attend the Bible classes and support herself and her husband was the question. Finally they decided to live on raw turnips in order that they might have opportunity to study the gospel, and they did it.

Then came our Christmas, and we asked the Koreans to help. This woman came with \$2, saying "Jesus Christ is so precious to me that I want to give this money to the poor." I said to her, I will see that the poor are not neglected; I cannot feel that it is right for you to give so much. "Jesus Christ did much more for me," she said. I imagined I saw Christ sitting again over by the treasury and again saying, She hath given more than they all, for she hath given all her living.

They support all their own local preachers by setting aside some of their food for them; instead of using six bushels of rice, for instance, they use only five.

To help clear the debt off a certain church a local preacher had only one thing that he could give; it was the ox that did his plowing. So he sold the ox, and when spring came, instead of the ox doing the plowing he harnessed himself to the plow and did the work with the help of his brother.

The people of Korea want Jesus Christ above all else. They also want education; they want everything that Christianity will bring. Shall we give it to them? These people sent me home with the one message: "Go in peace, but come again quickly and bring others with you."

Discussion.

Q. In the splendid victory of Japan, do they give any credit to Christianity?

Evangelism in Japan and Korea.

They claim the victory by virtue of the Emperor and the imperial family. The rank and file of the Japanese nation do not recognize that Christianity as Christianity has helped them. But they do recognize that they have gained great strength through their contact with modern civilization. One of the generals and one of the admirals used the expression, "By the help of heaven," but they were criticised for this by the Japanese newspapers. Many of the soldiers, however, acknowledged that all their victories came by the help of God.

In regard to missionaries being no longer needed in Japan, the native church in nearly every foreign mission land has passed or is passing through a time when it was thought that foreign missionaries were no longer needed. There was a time when some of our good missionaries thought that there was no more need for missionaries in Turkey, but today the foreign missionary occupies a higher and stronger position than ever before in that land, and the native church feels that it cannot get on without them. Each have their own place and are working together with perfect cordiality. In every land, just as soon as the native church feels its own power it wants to be independent.

Q. Why does not the church advance more rapidly in Japan?

It has been thought that the Japanese people are not religious, but they are; I believe that all people are religious, though some may be more backward than others. It is said that the Japanese lives a purely material life, loves material things, prays for material benefits. But there is a mighty movement in Japan setting toward Christianity; hundreds of thousands are almost persuaded that Christianity is the right thing, and when the movement does get into full swing the difficulty will be to keep the chaff out of the church.

Q. Does one have to give up anything to follow Christ in Japan?

Among the merchant classes and other grades of society where Buddhism is strong there is opposition.

The idea has prevailed that it was not patriotic to become a Christian; not loyal to their own country; many still feel this way but it is chiefly those who are anxious to cling to the old. But the government has gone so far as to say that Shintoism was not a religion, and that those who bowed to Shinto were not going through a religious ceremony. This was an attempt to make it possible for a man to be loyal and yet to be a Christian. There is a certain amount of opposition, but it is very quiet, mostly from the Buddhists. During the China-Japan War the Christian soldiers and officers were not one whit behind the others as regards loyalty, and the last war has demonstrated this still more clearly.

THE CHAIRMAN: In closing this discussion permit just one word on the relation of the foreign missionary to the Japanese workers in Japan. Our churches should have a strong representation in Japan; well equipped men of the right kind to do a work which the Japanese cannot do alone. The day will come when the Japanese will appreciate and ask for that kind of men; in fact they ask for them now. At present it seems to me

Christianity and Japan's Leadership in the East.

that very few Japanese appreciate the enormous work that has yet to be done in Japan, and how very little in comparison with the whole has been accomplished. The question is not the existence, the prominence and growth of the church, but the Christianization of an empire of 50,000,000 of which only one in 1000 is a Protestant Christian.

But the kind of foreign worker, while he must be a leader, cannot be and should not wish to be, a leader in the sense of rule and authority, but a leader in thought, in evangelistic zeal and power, in educational helpfulness and inspiration and as a link with the love and sympathy of the Western lands. But he should not aim at taking the place of the Japanese as pastor or as a controlling element in church councils or church development. Let the Oriental mind be free to form its own theology, its own ecclesiastical development. The foreigner will thus have leisure to think and speak and exert an unseen spiritual influence that will enrich the development of the East and make for perfect harmony and greater effectiveness. Amid the workers needed to Christianize 50,000,000, such foreigners cannot become too many.

Monday Evening.

CHRISTIANITY AND JAPAN'S LEADERSHIP IN THE EAST.

J. H. SANDERS, M.D., CHAIRMAN.

STRATEGIC POSITION OF JAPAN.

REV. G. F. DRAPER.

We want Japan for Christ; we want the men and women in the most unknown regions to know that Christ died for them as for us. Japan sorely needs Christ, but a great work still remains to be done before she will be won to Him. She has the position of leadership in the East, geographically as well as politically and intellectually, and will exert a mighty influence in the future. No nation in the world has sprung so rapidly into prominence during the past few years as Japan, and this is a stronger reason why we should strive to permeate the empire with Christianity.

Her geographical position is wonderfully strategic as regards the continent of Asia; she will exercise a mighty influence over the commerce of the East. Politically she has won a leading position by the recent wars with China and Russia. She has today the leadership in Korea, where there are great possibilities for good. Korea has been down-trodden, liberty is unknown and the government is a farce. Under the rule of Japan there will be liberty and freedom and she will be as never before a strong and valiant nation.

China is a very great nation, but Japan has made the forward movement that has brought China before the world, and compelled her to shake

Christianity and Japan's Leadership in the East.

herself and wake up from the lethargy of ages. Japan is leading the great China and it is imperative that she should move along the right track. Great numbers of Chinese students are already in the Japanese schools in Tokio, and they are being trained according to Japanese ideas to become the leaders of China.

Japan is leading the East in material things. She is becoming a manufacturing nation; she has one of the largest steamship companies in the world, merging three or four steamship companies into one called the "Japanese Mail Steamship Company," touching practically the whole Eastern world. Japan is moving by leaps and bounds along the line of commercial progress. Her trade with the United States has increased ten-fold during the last ten years. During the year 1895 our trade with Japan was only \$5,000,000, but last year it was \$55,000,000. The day is coming when the commerce of the world will center in the Pacific Ocean and our own Pacific ports will be of the utmost importance because they have so much to do with the vast populations of Asia, therefore we must keep in close touch with Japan. They look to us as they look to no other nation. Let us carry them upon our hearts in earnest prayer. Material progress alone will not suffice.

CHANGED RELATIONS OF EASTERN NATIONS.

REV. D. S. SPENCER.

One reason why the situation in the East is of the greatest importance is because of the changes which have taken place during the past twelve months; all the world knows what has occurred there, and even Russia has guessed at what has happened. These great changes seriously affect Christianity in the East. The little nation of Korea that seemed determined to destroy herself is now on the way to such leadership as will be of value to herself, and Japan has guaranteed this, in that she has given Marquis Ito to help build up the nation, politically, educationally and industrially as a guarantee of her good faith. And China, the wonderful China, with possibilities beyond conception, is wheeling into line. Both Korea and China are now under the leadership of a little people, who, fifty years ago, were sunken in the superstition and darkness of feudal institutions, but who under the magic touch of a man who was not only a sailor, but a statesman and a good Christian was started on a new and wonderful career. Japan has been advancing rapidly ever since the visit of Commodore Perry and is still advancing; the next decade will see still greater progress industrially and commercially and she will be still better prepared to meet her responsibility as the leader of the Eastern world. It is a very significant fact that the leading men of Japan are turning their thoughts to religion. They have not yet reached the anxious seat; they are not yet ready to rush into the Christian Church, but they are sincerely seeking for a religious anchorage. They are conscious of the fact that the nation has been drifting away from something that held it. The old religion is being swept away by the new life that has been com-

Christianity and Japan's Leadership in the East.

ing in and by material progress; they have forgotten the things that make for righteousness and are now being led through the initiative of their strongest men to turn to religion for consolation and moral strength. One thousand men gathered in the Association Hall at Tokio only a few weeks ago, men of every belief and of no belief, Buddhists, Shintoists, and other of the non-Christians, and sat for two whole days listening to Christian addresses and inquiring the way of salvation. It was remarkable.

Marquis Ito made a gift of \$5000 gold to the Y. M. C. A. This was not for political ends, nor was the gift of the Emperor, nor the permit for the giving of Bibles to the soldiers and for Christian men to go into the ranks with the distribution of God's Word. Right on the firing line Christian workers were found and men were converted to Jesus Christ under the fire of the Russian guns. The Emperor's gift was because he, with other leaders of the nation, begins to feel the necessity of a moral background and of a religious standard for the people.

Japan is not being rapidly Christianized, but we have reached the point of earnest and sincere inquiry. A matter of deep interest is the fact that the Christian publishing houses have been overwhelmed with a demand for religious literature. The soldiers are returning home with passages that they have learned to love marked in their Bibles. Orders for the Bible are coming in from everywhere, coming in from sources that no mission has yet been able to reach. Missionaries send in orders for 150,000 copies of the Gospels and 100,000 copies of tracts; the mission press is constantly occupied and there is being printed the first edition of 25,000 copies of the New Testament for Korea.

God is indeed waking up the East; we have had nothing like it in history so far as I know. The countless millions of the East seem to be turning to the light, and Japan in the position of leader is placed there by Providence; she is the nation of the greatest importance in the present crisis.

We ought to have in Japan many of the brightest young men and young women of America, and more financial support for a time, though it may not be needed long; it is imperatively needed now in order that we may capture the brightest minds of the Orient. It may be too late tomorrow.

Until 1899, no missionary was free to travel everywhere in Japan. We had to have a passport and could only move about at certain times; we could not reside among the people and go about among them a living example of Jesus Christ all the time; but since then, the missionary has had a fair chance; all signs indicate the dawn of a great religious awakening in Japan, and we are going to witness some time things that will rejoice the Christian heart.

THE INTELLECTUAL LEADERSHIP OF JAPAN.

REV. C. S. EBY, D.D.

I do not for a moment apologize for the introduction of a national, a political element into our missionary discussion. That is the phase which

Christianity and Japan's Leadership in the East.

we emphasize too little although it is the largest element in the Saviour's thought and commission, "Go"; make all nations disciples of mine; make my teaching the law of the earth. The kingdom of the world is to become the Kingdom of God. And that can come only by national reconstruction. The tremendous national movements in the great East are preparing the way for the Kingdom, when Christ shall be supreme and shall rule *de facto* in those lands. The hoary and conservative elements in China seemed impervious to all Western contact for a hundred years. But when beaten by Japan in '94, she began to stir; the giant rubbed his eyes; new movements started; a new China began to speak. But it required the magnificent triumphs of Japanese arms over Russia to awaken thoroughly the larger empire. But it is awake, the changes during the last year alone are simply astounding. The intellectual solidarity of the East is becoming a practical "Band of the East," a combination of the yellow race, comprising China, Japan, Korea, etc., uniting to obtain and adopt all that the West can give, to make them able to cope with the white man and hold their own in the great world-struggle of the nations.

Japan's leadership in war is unquestioned and she will mobilize the hosts of the East into a modern army ten times as large and every part of it as effective as her own troops showed themselves to be on many a well fought field in Manchuria, while Russia executed those "masterly retreats."

The leadership of Japan in science, especially in medical and industrial science will be excellent. Excellent in every materialistic phase of modern advance.

But in ethics and religion Japan has herself everything to learn and as a nation will be able to help the Chinese but little excepting to teach them the lesson of the advantage of perfect liberty of conscience, the freedom of religion.

The incompetence of Japan to lead in ethics or religion, except in a limited manner, and the tremendous leadership of her literature and educational methods into agnosticism and modern unbelief imported from the West, lays on the Western Christian churches and people a great responsibility to awake to colossal effort to convert the thought of Japan into the obedience of Christ, and also to make the effort of the ages to man the schools of China with Christian teachers and to give the reading millions of the East translations of Western learning in works from the Christian standpoint, to take the place of the agnostic translations and work of Japanese scholars.

We are told that the refusal to accept our ideas of immortality is a hindrance to the acceptance of the Christian religion. That may be to a certain extent. But we must also remember that our own cruder ideas of immortality, drawn from Greek and Roman sources, are giving way to a more Hebraic conception, which is the idea of God and spiritual, eternal life, here and now, rather than that of a break at death and a radically different life beyond. Paul emphasizes this life, eternal life now; that

Christianity and Japan's Leadership in the East.

Christ had abolished death and brought to light life and the continuation of life—in corruptibility—the body should decay and vanish as a corruptible thing. The Oriental mind will grasp the new conception—the old Pauline idea. And in that as well as in many other things we may some day find out that when the Oriental mind is consecrated to God our Western mind will have something to learn of the spirituality and practical holiness of the Hebrew deeps, which the Greek and the Roman failed to develop, and which we, late children of barbarians, have not yet reached.

Japan is leading China. The Western world leads Japan and China; shall we see that the great leader of all is the Captain of our salvation, the Lord Jesus Christ. In His name let us go forward into this unique and tremendous opportunity.

TUESDAY, JUNE 12th.

ROMAN CATHOLIC COUNTRIES.

REV. J. SUMNER STONE, M.D., CHAIRMAN.

THE CHAIRMAN: We who have been in touch with the great army who are coming to this land from the lands of dry bones, plead for prayer for the workers among these people. The bones are very many and they are very dry. Yet the breath of heaven can blow upon them and make them live.

Not one of us would strike down and destroy the Roman Catholic Church. While it has stood in the light and cast a shadow not the shadow of Christ, yet in our country at least it reaches many that we cannot reach. We must pray for the leaders of that church. Jesus Christ is working outside of our lines and statistics do not show all the work that Jesus is doing. I had a visit from a Jewish Rabbi who said, "When I was a child in Poland, I looked upon Christ as an incarnate fiend, responsible for the treatment of the Jews during these centuries. Here I breathe another atmosphere. I read the New Testament, and find that Jesus Christ and Paul have gathered the cream of Judaism, and we Jews have built a wall of husks. While I do not believe in Christ as divine, I do believe in Him as a teacher and especially in the Sermon on the Mount." Christ is at work among Jews, Roman Catholics, Greeks, and these will work out the Kingdom of God. These people are very near to us, and even where we find them apparently so different, we find that they are not so much immoral as non-moral. They are already manifesting the effect of work among them, and the sound of a going among the mulberry trees is but the prelude to a great work of the Spirit.

OPPORTUNITY AND NEED IN ITALY.

REV. F. H. WRIGHT.

Our work is carried on under great difficulties and it cannot be judged by statistics. We must simply sow the seed. I am presiding elder of a district covering two-thirds of Italy. I have found everything to make my heart warm toward Italy. The longer I live with the Italians the more I love the work. They are a lovable, responsive people. I visited a school in New York that was given up entirely to them. There were six hundred. I talked to them, first in their own language and then in English. As I went from class to class I asked them which would you most like to be, American or Italians? And in every case they replied, "We are Americans." They were quite enthusiastic for America. I talked to them about their own country, and found they loved the American flag better than any other. I asked them if they would like to go back to Italy, and there was no response excepting a shaking of heads. New York City alone has a population of 400,000 Italians.

Here are some reliques that I have brought from Italy. They were all signed and sealed by the Cardinal and guaranteed to scare away the

Roman Catholic Countries.

devil and keep away disease, etc. One is a piece of the manger at Bethlehem (signed, sealed and certified by the Cardinal, of course) where Christ was born. The schedule price for these reliques is \$20, but I got them for \$12. I have been carrying them around. Perhaps they keep the devil away from me. I also have a piece of the skin of Joseph the husband of the Virgin Mary (signed and sealed by the Cardinal). Here a piece of the bone of St. Philip (signed and sealed by the Cardinal). These are the ways the people are kept in ignorance. I was shown by an American priest in a church in Rome a lot of bones and other reliques. I asked him if he believed in these things. He replied, "Of course I do not, but it is good for the people." This reveals the spirit of even the American Catholics. I could sell these reliques to American priests and they would willingly pay me two or three times what I paid for them as they could readily sell them again at a large price. My soul boils as I go up and down the country and see these things.

SOUTH AMERICA.

REV. WILLIAM A. COOK.

There are about 50,000,000 people in South America. They live in a social state varying from semi-barbarism to advanced civilization, but all without Christ excepting a comparatively few. They are largely of mixed blood, embracing the Portuguese and Spanish from Europe, the blacks imported from Africa into Brazil as slaves, and the copper-colored South American aborigines. Each race contributes its element of religion and superstition to the common stock, resulting in a jumble of rites, ceremonies and observances.

The few live in kingly palaces surrounded by incomparable botanical gardens—veritable gardens of Eden; and the many in mud-walled, grass-roofed, earth-floored, vermin-infested, furnitureless huts with the domestic animals stabled in the kitchen and at the front entrance to the dwelling. These animals and fowls frequently die and rot close to the dwelling. How very sad it is that the people pass their days breathing infection in the midst of these parades of earth where the balmy, life-giving breezes of eternal spring forever blow, laden with the fragrance of perennial bloom.

These people speak principally five languages, Spanish, Portuguese, Quichua, Guarany and Aymara. Though there are but a mere handful of laborers in this great field, yet the gospel is making splendid progress and hundreds of flourishing churches and schools exist.

Besides these semi-barbarous and civilized peoples there are some hundreds of aboriginal savage tribes. They are scattered over a territory of perhaps 2,500,000 square miles in extent, much of which is unknown to the civilized world. These people speak a multitude of languages and dialects that have never been reduced to writing. They live, just as they have lived from time immemorial, in a state of practically absolute nudity in gloomy palm branch huts that appear like ancient haystacks, squatting

Roman Catholic Countries.

huddled together in the greatest disorder in the coarse grass and scraggy bush. These human habitations are dens of filth. The bones of fish, animals and reptiles, nut shells, fruit stones and skins lie about in the greatest confusion and in a state of decay. It is needless to say that virtue can scarcely exist among them. They maintain the struggle for existence by hunting and fishing and by the spontaneous production of nature. They represent what science calls the "stone age," the pre-metal age, the childhood of man. They are entirely without metal instruments lacking which man cannot till the soil.

Many of these savage hordes are cannibals. Some of them feast upon their enemies with great pomp and ceremony, even rearing from infancy the offspring of the enemy in order that he may become, when grown to manhood, the material for a great human barbecue. Other tribes, in times of famine, devour the aged and helpless; and in still other tribes the children eat their aged parents believing that in consuming and assimilating their bodies they honor them and perpetuate their existence. Other tribes cut off the heads of their enemies and embalm them until they shrink them to about the size of a pomegranate, preserving perfectly the form and features. So far as I am aware, no mission work is being carried on for the aboriginal tribes of South America excepting possibly at five or six points.

Many of these people live in regions that are fairly accessible and healthy. Here is a grand life work for young men and women filled with the Spirit of Christ to go and live among these people, "pick their language out of their teeth," reduce it to writing, translate the Bible, and lead them to Christ and to everything that Christ has for them.

MRS. VODRA, Porto Rico: The people of Porto Rico are crying for the Gospel and the opportunity in that island so near to us, and with such claims upon us, is very great. Pray that God will send the workers that are so much needed. Pray too that those there may be guided and sustained in their work and that the revival for which they are praying may come.

MRS. A. T. GRAYBILL, Mexico: The Young People's Society of Christian Endeavor, the Epworth League, and all the young people's organizations are uniting and with this motto that has been before us through this conference, "Mexico for Christ," are pressing forward to accomplish it. It is not always easy. The spirit of the Inquisition is still there, as witness the recent murder of a missionary, but there is a wonderful opportunity and great progress. In the early part of July there will be the annual meeting and we want you to pray that the blessing of the Holy Spirit may come to those who gather there, and to the whole work.

MISS ENNA M. DUNMORE, Mexico: Mexico is a real foreign missionary field. The people are not clean. I could speak for hours telling of their need, but also of the triumphs of the Gospel. At times when evangelistic work has been impossible we have turned to education, but now the homes are opening and there is more than we can do. At the same time the

Evangelism in Mohammedan Lands.

educational work has developed so that one great need is of a normal training school to supply teachers. The priests are realizing the power of the Bible, and are doing their best to oppose it, even destroying the copies whenever possible.

Tuesday Afternoon.

EVANGELISM IN MOHAMMEDAN LANDS.

EDWIN M. BLISS, D.D. CHAIRMAN.

THE CHAIRMAN: Mohammedanism stands as an invincible barrier to the work of missions. Its assurance of its own truth and righteousness, and its bitter hostility to Christianity are appalling. Scarcely less appalling is the fact that the Moslem considers himself in many particulars the ally of Christians. An illustration of this is the remark made to me by a Kurdish chief. He was asking about my work for the American Bible Society, and finally said, "You Americans have wealth, you have education, and large experience. Now why do you not give to the world the united revelation of God? Take your Bible and our Koran and bind them together and send them forth, and there you have the entire message of the one eternal God." He believed in Abraham, in Moses, in David, in Jesus, but believed still more in Mohammed as the last and best revelation of God to man. I do not think there is a mission field in the world that is going to challenge the kingdom of God so confidently and so indomitably as Islam. There are 30,000,000 Mohammedans in China, 60,000,000 in India, while Persia, Turkey and Arabia are dominantly, Egypt and the northern portion of Africa increasingly, Mohammedan. Solving this problem, God is the only power to which we can look.

ISLAM IN CHINA.

REV. CHARLES LEAMAN.

Two Mohammedans came to visit me immediately after my arrival in China and before we were able to speak the Chinese language. They visited us weekly for some time; until they came to the conclusion that it was no use. They left us with a sigh saying, "Oh what a pity that people so near the truth cannot see it." They recognized that we had some truth. This represents the propagation of Mohammedanism without the sword. They propagated first in the west with the sword. Mohammedanism in China represents what its missionaries have done.

Mohammedanism in China began on the Pacific coast in Shanghai, which marks the far eastern border of Mohammedan propagation. The sixth century before Christ was a missionary age. It was then that Confucianism began to spread in China. Six hundred years later, Buddhism entered from India. Six hundred years still later Nestorian Christian missions left their impress upon China, and after that Mohammedanism entered. From 600 years B. C. to 600 years A. D. was the time

Evangelism in Mohammedan Lands.

of the propagation of these systems. Now Mohammedanism extends all over China, and its influence is felt in many ways, especially in the army among the Chinese soldiers, who are largely Moslem, and in the business world, but many of the distinct features of Islam have disappeared, with the taking away of the sword. Just as every Buddhist in China is a Confucianist, so also is every Moslem. So far as practical results of the propagation of Islam are concerned, they are reduced in our town to eating beef. The Mohammedans are known as the "beef eaters." The Buddhists are "vegetable eaters," and the Chinese are "pork eaters." And yet there is still more or less evident that idea of one God, which is a tremendous advantage among a people who have many gods and know not the one God.

ISLAM IN INDIA.

REV. J. O. DENNING.

One man out of every five in India is a Mohammedan. There are 62,000,000 in all. They came to India from the northwest about the eighth century after Christ. We find them divided somewhat into three classes: 1st, the descendants of the Arabian and Persian Mohammedans; the 2d, the descendants of the converts from Hinduism, and the 3d, a mixed class, which is the larger. They are an aggressive, practical people. They do not mind us if we do not encroach upon them. They believe in Christianity for Christians, Mohammedanism for Mohammedans, and Hinduism for Hindus. They are dangerous to Christianity partly because they have some truth. Other systems also are dangerous according as they contain more or less truth. Mohammedanism is superior to Hinduism because it has purer ideas, and also because it teaches one God; but it denies the divinity of Jesus Christ and does not get people saved and into connection with the divine power and the divine Spirit. I believe they are going to be used to reach the Hindus.

Mohammedanism stands for fatalism. They believe that every detail of a man's life is unalterably fixed in advance and he cannot do other than what he does do. I said to a Mohammedan, when a thief breaks into your house and steals, why do you have him thrown into jail? He could not do anything else. He cunningly replied, "But, it is written in my 'Kismet' that I should put him in jail." The great evil in Mohammedanism is that there is no moral responsibility. A man is not responsible for his acts. God is responsible. This accounts for much that they do in regard to slavery, and for rapine and murder. This is why we fear to have them come into our houses as servants. They are far more lustful than the Hindus and far more dangerous. Yet they are sure that they have the truth, the whole truth and nothing but the truth. They believe they have made their religion and that it has grown out of and beyond Judaism and Christianity, and is the flower of all religion. The Mohammedan is a Mohammedan from morning until night.

Evangelism in Mohammedan Lands.

Mission work among them is moving slowly. Our first convert was a man of great character. We have a number of presiding elders from the Mohammedan community. At one place in India, we have over three hundred converts nearly all of whom are the descendants of Hindus converted to Mohammedanism and not nearly so bigoted as the people of the north. Yet among these bigoted people of the north we are having many very good converts. We had two of these men in our mission for seven years, and they were very reliable. When one was converted he was much persecuted by his neighbors, who tried to kill him; but after seven years he went and preached the gospel among these very people.

It seems to me that the Mohammedans are not going to be led to Christ first, but instead the Hindus. The Hindus will be brought to Christ in mass, and then the Mohammedans will come. Having the English race, the ruling race, the most intelligent, on the side of Christianity and the Hindus brought to Christ and rising higher and higher, the Mohammedans will see that they also must come to Christ or be nowhere. It is not impossible that the Mohammedans may come in first. Wonderful things can occur when we get hold of God in prayer. I believe that God is going to sweep all India into the kingdom. I believe that when we expect this thing and the Church gets ready for it God is going to bring Mohammedanism and every other ism under the sway of Christ.

ISLAM IN TURKEY AND PERSIA.

EDWIN M. BLISS, D.D.

I had hoped that Dr. Dwight would remain to speak of Mohammedanism in Persia and Turkey. In no section of the Mohammedan world is the Moslem element so heterogeneous as in Western Asia, and this very fact illustrates the peculiar custom of Islam to adapt itself to different races and communities and weld them into one whole. Starting with Persia, we find that while Persia is Moslem the southern Persian is a very different character from the northern. The southern is a descendant from the ancient Persian and has a strong vein of Zoroastrianism. The Northern is a Tartar, a Turk, with the vigor and truculence of the Tartar. Yet both alike belong to the Shiah sect and stand together not only against all non-Moslems, but against the Sunni sect of Turkey. Yet here again, let there arise any general conflict and Shiah and Sunni will stand shoulder to shoulder. Then we come to the Kurds, inhabiting the mountains between Turkey and Persia. They are a sort of conglomerate of races, with perhaps the ancient Medes as the general basis. They are Moslems and divided between the two great sects. Those in the north, in the vicinity of Van, Erzrum, Kars, etc., are for the most part very ignorant, very brutal and very fanatical. Those to the south are much more intelligent and liberal, though none the less loyal Mohammedans. It was one of those southern Kurds to whom I referred as wanting us to bind the Bible and the Koran together, and another Kurd from the same re-

Evangelism in Mohammedan Lands.

gion was an assistant in the last translation of the Bible into Turkish, a remarkable scholar and a simple hearted, devoted Christian man.

Coming to Turkey we find the entire empire dominated by the Moslems, in this case the Ottoman Turk. The Ottoman Turk is very different in many respects from the Turk of Persia or the Caucasus. He is a much more gracious, kindly, liberal man, fond of children and of flowers, hospitable and with far less of the peculiar intolerance that manifests itself in absolute refusal to hold any intercourse with non-Moslems. I am well aware that this is not supposed to be his character, but in the main it is. Of course there are many Turks of the baser sort. The fearful massacres of Armenians were for the most part committed by Kurds, or when by Turks, by the low, rough element to be found in every country. At the same time it is to be remembered that the cardinal doctrine of Islam is that no non-Moslem has any rights, even of life, that a Moslem is bound to respect; and that any hint of danger to Islam is sufficient warrant to any Turk to take life or property. That more of this has not been done is to be put to the account of the Turk's personal qualities, not to his religious faith.

There is another fact which throws light upon Islam and which is more apparent in European than in Asiatic Turkey. In European Turkey there are, aside from soldiers and officials no Turks, but the Moslems are renegade Christians, chiefly Bulgarians and Albanians, and they are the most ferocious Moslems in the empire. The worst features of the Bulgarian massacres that preceded the Russo-Turkish war of 1877-8 were due to the Pomaks or Moslem Bulgarians for whom no crime or atrocity was too fiendish. Much the same is true of the Moslem Albanians who keep Macedonia and Albania in turmoil.

When we come to the question of the mission problem among the Moslems of Western Asia, we must remember that Islam owed its start to a considerable degree to a natural protest against a degenerate Christianity. If Moslems are to be brought to Christ, one most important factor must be, will be, a regenerated Christian church in the very lands where Islam grew to power. This is the mission of work among Armenians, Greeks, Jacobites, Copts and other branches of the Eastern Church. Another most important element is the study of the Bible. It is marvelous how that has spread. When we printed the first edition of the new version of the Turkish Bible, at Constantinople, we made it 3000 copies, thinking that would be enough to last us several years. It went off so rapidly that another edition was called for before we were ready for it, and the sales were chiefly to Turks. I met a Turkish officer in a train from Adrianople to Constantinople whose intimate knowledge of the Bible astonished me. A colporter on the Black Sea coast, when hard pressed by some Greeks found an unexpected ally in a Turk who told him to tell the people at the Bible House in Constantinople that there are many, many, who like him believed in the Bible, but were not yet ready to profess Christ openly. That the time will come when the barriers will be down is as sure as the

Evangelism in Mohammedan Lands.

promises of God. Meanwhile it is for the Church to do faithfully the work that is set before it.

ISLAM IN AFRICA.

REV. KARL KUMM, PH.D.

I am to speak on the Moslem problem in Egypt, the Sudan and Northern Africa. There are two factors which must be kept in mind as most important factors in this problem. One is the Mohammedan college at Cairo, the second greatest Mohammedan university in the world; the other is the Senoussi movement in North Africa with its 20,000,000 followers. The man at the head of this practically has the Sultan of Turkey under his thumb, and not only the troubles in Algeria but most in North Africa are due to his influence. It has also spread throughout the whole of the Sudan; and is the reason why the French have not been able to accomplish more.

Another most important factor is the teaching of the Koran regarding Christianity. It denies the incarnation, the divinity of Christ and the crucifixion. It claims that Christ the Son of Mary is no more than an apostle, no more than a servant favored with the gift of prophecy. Christians, it says, are "no friends, for they have turned from the faith. Take them and kill them wherever you find them." Fight, kill, massacre, slay; this is the faith of Islam.

In the Middle Ages when Mohammedanism was propagated by the sword, it was only with the utmost exertions that Christianity was able to hold its own and to drive back the Moslem hordes that swept through Spain, Eastern Europe and over Africa.

But Islam can now spread no more by means of the sword, and many of its followers are longing for the old faith of their forefathers. I have often shown them the Bible and said to them, this is the Book that your fathers used to love a thousand years ago.

Some of these Mohammedans, when they come into the light make magnificent Christians, and will go through fire to follow Christ. One of the students of the university at Cairo had got hold of a New Testament and read it again and again. He read that Jesus Christ was the Son of God and that he might be saved through faith in His sacrificial death. He prayed and gave himself to God. He told the other students about it, how he had found Jesus the Saviour. He said to the students, "The Koran says that if we are in doubt about anything, to go to the Book. Here is the Book." As he was speaking, a teacher came in and demanded to know what book that was and ordered him to give it up. He refused, saying that it was his book, that he had bought it. The teacher took him to the principal of the university saying, "This man has a Bible and is teaching the Bible to the students. The principal demanded the Book, but he would not give it up. He said to him, "If you teach the Bible again to the students, out you go from here." The students began visiting his room to read and hear the Book read. As they were reading to-

gether, the brother of the young man entered and demanded to know what book that was and that he give it up, and when he would not, marched him before the principal, who turned him out forthwith.

He was finally picked up in the streets of Cairo by a missionary. After a time he came to me and went with me preaching the gospel. He lived with me. One night he did not return. He appeared next morning looking terribly. He was in rags and smeared with blood. He explained that he had been preaching. On the way home he was waylaid and taken by force to a back room of a house where were several persons sitting on divans. Some of them were leading merchants. They asked him, "Are you preaching that accursed doctrine? How much do they give you for doing this? We know you do not preach this because you believe it. How much do you get?" "I do not get anything." "Come now, do not tell stories. How much do you get for it? We will give you four times as much as you are getting." "I only get my food and clothing." "We will give you ten times as much. Give up this preaching or this will be the last hour of your life." "Have you no better argument than this against my preaching? You are learned men, I am ignorant. Here is my Book, here is your book. Let us see what they tell us." This young man knew both the Koran and the New Testament by heart. He said, "The Koran points to Abraham and Moses and David and other prophets, but does not tell us who was first and who last; only gives their names. It says, if you are in doubt, go to the Book. I have done so and this is what the Book tells me. I wanted to know about Jesus Christ; about His life, about His father and His mother, and the Koran says if you are in doubt, go to the Book." He quoted text after text to these men. They could not answer him and became so mad that they beat him and threw him out into the street. He is preaching the gospel today in Alexandria.

The Mohammedans are sending out large numbers of missionaries. The devotion of these missionaries is remarkable. They travel two thousand miles on foot to spread their religion. Only the power of the Holy Spirit can break down these adamantine walls. But God will do it.

Discussion.

Q. If Great Britain should have trouble with the Sultan, what would be the attitude taken by the Mohammedans of India? What are the probabilities of a *Jehad*?

I have lived among the Mohammedans for forty years and have looked into the matter of the *Jehad* and have noticed these threatenings. I take no stock in them. Mohammedan does not seem to object to fighting Mohammedan. The Afghan War, for instance. A large number of Mohammedan regiments requested to be permitted to fight. They seem ready to fight any foe that comes against the British. They said, "Our allegiance is to the Queen of Great Britain and we are ready to march against any foe you may send us against." I have no fear at all of the *Jehad*. It is merely a threat.

During the riots in Bombay in 1893 between Mohammedans and Hin-

Evangelism in Mohammedan Lands.

dus, it was a Mohammedan regiment that came and rescued the police from the mob and fired the first shot at their co-religionists. A Mohammedan said, "The Mohammedans in India know that they have more liberties and far better laws under Great Britain than they would have under a Mohammedan government and the attempts of the Sultan to start a *Jehad* has no effect upon them.

"The Sultan is thoroughly unpopular throughout the Mohammedan world. The Kehdive of Egypt cares nothing about him. China knows nothing about him. Nine-tenths of the talk about the *Jehad* is without foundation. There is, of course, a certain element of uncertainty. It cannot be known how great masses of people will act under conditions that are unknown. There is growing up in Turkey a young Turkey element that does not believe in the Sultan and does not believe in extreme Mohammedanism. We do not know how strong this is. In every country where there has been an opportunity to spring the *Jehad* they have not taken advantage of it."

"I believe that if it was purely a question of Christian against Mohammedan and the Mohammedans thought they could overthrow the Christians by all uniting, they might do so. It must not be forgotten that it is a cardinal doctrine of Islam that no Christian has any rights that a Moslem is bound to respect and if at any time there should arise the conviction that Islam was really in danger from Christianity, it would be dangerous to count on their apathy. In a sense the salvation of their situation is in their absolute conviction that Islam is true and Christianity is false, and Islam must conquer. If this condition can continue until Islam shall be thoroughly honeycombed with Christianity, it may be that a *Jehad* will be impossible."

Tuesday Evening.

FAREWELL MEETING.

REV. EGERTON R. YOUNG, CHAIRMAN.

THE CHAIRMAN: This closing session, this farewell meeting, is to be the most triumphant of all our most delightful gatherings. With glad hearts we are here to extend our congratulations to those to whom has come the high privilege of girding on their armor and for the first time going out into the world's great battlefield under the leadership of our great commander, the Lord Jesus Christ. And in addition to these new recruits here are the heroes, heroines of many a conflict who after a brief respite in their homeland, with clearer visions of what the work really means and renewed consecration; with the memories of hard work done and with all the dangers and risks consciously before them, once again are responding to their Captain's marching orders, and will soon be again in the thick of the fight on the far away battlefields.

Brothers, sisters, we who are so unfortunate as to be left behind, want

Farewell Meeting.

to say that while we envy you your joy and blessedness in being thus honored of God and the Church, we also desire with all our hearts to say that we love you and will cease not to pray for you. The time has come, yea, came long, long ago, when the Church should more fully express its love and admiration for its honored missionaries.

To encourage these noble toilers with our words of cheer will not hurt them, but it will do them good and it will do us good. They ask for these words of encouragement. Next to the smile and benediction of heaven, the missionaries crave the sympathy and encouragement of the Church at home. Let us be generous in our loving, cheery words, and let us not wait until we hear of their translation to heaven to utter them.

Beloved fellow toilers, going out into the world's great battlefield, again we say we love you. You will live in our hearts and in our prayers. May you be spared to come back again to this little heaven on earth and tell to those who may be here to greet you, the story of your victories and triumphs. May then it be yours with Paul to say: "Now thanks be to God who causeth us always to triumph."

Outgoing Missionaries :

India—Mrs. H. C. Hazen, Rev. and Mrs. N. L. Rockey, Rev. and Mrs. J. O. Denning, Dr. and Mrs. J. W. Waugh, Rev. and Mrs. J. F. Holcomb.

China—Rev. Frederick Mendenhall, Rev. and Mrs. Chas. Leaman.

Korea—Miss E. M. Estey.

Japan—Miss Julia Moulton.

Africa—Rev. and Mrs. Frank O. Emerson.

Mexico—Mrs. A. T. Graybill, Miss Effa Dunmore.

Parting Words :—

"We are leaving our children behind, but they rejoice with us that we can go. God is very near."

"My heart goes out in sympathy to you martyrs in this congregation who have been on the field and cannot go back; by and by, if I live, I suppose I shall join the ranks of the martyrs, too."

"Forty seven years ago we first went to India; our two furloughs were long between, but we are glad this one is over. This is the happiest outgoing we ever have had. These days of stirring call us back to spend a few more years in service. My ultimate destination is heaven, and I propose to go by way of India; it isn't far; many have tried it and none have said the way was hard, whether from the highest Himalayas or from the sand dunes."

"Hardship! There is no hardship. We know how our Christians love the Lord Jesus Christ; we know how they love us who tell them of Him. The hardship came in leaving them to return here."

"I went out at first 'rejoicing as a young man to run a race,' and this fourth time we return 'as a bridegroom goeth forth from his chamber.' Every time it is easier and a greater delight to return."

"There are many who can take my place in Ohio. There is no one to take the place in India. It is a privilege to be closely attached to the

Resolutions.

native Christian brethren there, and it is a hardship to leave them even for a furlough."

"The sympathy of this conference has been very precious to me, and will be an inspiration. Wherever man can send a thought, God can send a blessing."

"All through these years God's message has come to me in the hard places, in many ways, in the faces of old women who have said, 'My eyes are darkened, I cannot see,' but to whom the light has come. Remember Korea as a nation ready for the gospel."

"We go with the desire before God to be used as messengers. Of the thousand cords of prayer that radiate from this center, some we know will reach us, and it gives us hope and courage."

After Bishop Penick's address* copies of "Life Secrets," a collection of Dr. Henry Foster's Chapel Talks, were presented to those who were going to the field.

RESOLUTIONS.

I.

We, the members of the International Missionary Union, here assembled, desire to record the profound gratitude we feel to God for all His manifestations of loving kindness to us during our conference; for our gathering, entertainment, harmony and helpful fellowship, and especially for the glorious news of the wonderful progress of the Kingdom brought to us from the outer lines. "Not unto us, O Lord, not unto us, but unto Thy name be all the glory."

Resolved, 1st. That the sincere thanks of this Union be tendered Mrs. Foster and the trustees of the Clifton Springs Sanitarium for the royal and generous hospitality extended us during our conference, with the assurance of our grateful appreciation of the same.

Resolved, 2d. That we assure all the officers, attendants and employes in every department of the Sanitarium of our appreciation and gratitude to each and all of them for their gracious and successful efforts in serving us and giving us a most delightful week, to which every one of them has so splendidly contributed.

Resolved, 3d. That we further express our gratitude to the friends in this community who have so kindly extended hospitality to members of the Union.

II.

Resolved, That the International Missionary Union assembled at Clifton Springs, June 12th, 1906, feeling the supreme importance of educating the children and youth in the progress of the Kingdom of our God, wishes to place itself on record as cordially endorsing the action taken

*Bishop Penick's address, "The Triumph of Salvation—A Vision," has been printed in leaflet form and can be had on addressing Rt. Rev. C. C. Penick, D.D., Fairmont, W. Va.

Resolutions.

by the Conference of Foreign Missions Boards Secretaries at Nashville, Tenn., February, 1906, as follows:

The Thirteenth Annual Conference of the Foreign Missions Boards in the United States and Canada assembled at Nashville, Tennessee, February 28, 1906, respectfully submit to the Lesson Committee of the International Sunday-school Association, the following statements and requests and urge its favorable consideration:

The awakening of the Church to its fundamental commission as manifested in the great revival of the missionary spirit is registering itself in an unprecedented demand for knowledge concerning the Kingdom and its growth.

This is especially noticeable in the more spiritual areas of the Church and among the young people as shown by the Student Volunteer Movement and the Young People's Missionary Movement.

As our Lord set childhood in the midst of His Church as its care and hope, the Church should provide through the Sunday-school for the training of its scholars in the spirit of Christ which is the spirit of Missions.

This demands systematic instruction as to the opportunities and obligations, the developments and operations, of this the Church's most vital function, which is to show Christ to the world.

The valuable and increasing production during recent years of Mission literature specially adapted to the young assures the possibility of providing for this demand.

Therefore, we earnestly request that the International Sunday-school Association prepare annually graded courses of twelve missionary lessons, each illustrating the unfolding of God's purpose in the world, which might be used in the twelve consecutive Sundays of a quarter: or, if that be deemed impracticable, to be used once in each month of the year.

That this statement and appeal be presented to all mission boards for immediate official adoption, and with proper endorsement be sent to the Chairman of the Lesson Committee of the International Sunday-school Association; that printed copies of this resolution be furnished to the boards in this Conference, and to the women's boards in the United States and Canada.

III.

Resolved, That we heartily endorse the action of the Conference of Foreign Missions Boards Secretaries, in appealing for volunteers; and also their action in regard to a complete statement of the force needed for the evangelization of the world, as follows:

Resolved, That this Conference appoint a committee of five, who shall prepare a series of inquiries to be sent out by each board represented in this Conference to all of its missions, for the purpose of securing a complete accurate estimate of the number of new missionaries required each year to cover the field occupied, so that the Gospel of Jesus Christ may, within a reasonable time, be adequately preached to every creature. That these statistics, when secured, shall be tabulated by each board and sent

Resolutions.

to the said committee for presentation at the next Conference. That it is the judgment of this Conference that in order to arouse the churches to a sense of their privilege and responsibility, and, in order to meet but inadequately the present needs in the mission fields under boards represented at this Conference, there ought to be at least a thousand volunteers ready to be sent out each year until those fields are occupied in force. That we appeal to the students present in this Quadrennial Student Volunteer Convention, that they, by asking to be sent to these needy waiting fields, a thousand strong each year, challenge the churches where final responsibility must rest, to provide the necessary funds.

IV.

Resolved, That this Conference present to the Conference of Missions Boards Secretaries the opportunity here offered to bring their newly appointed missionaries into close touch with experienced workers and the various phases of their work, and to this end a cordial invitation is extended to these boards and societies that they should hold their annual conference with these missionaries in connection with this conference, with the assurance that ample opportunity will be given to carry out the special instruction for which their conferences with newly appointed missionaries were instituted; and

Resolved, That a copy of this resolution be sent to each board or society represented in the Annual Conference of Foreign Missions Boards Secretaries.

V.

Resolved, That the following letter be adopted and that copies be sent to the different parties addressed:

To the President, Senate and Congress of these United States, Greeting:

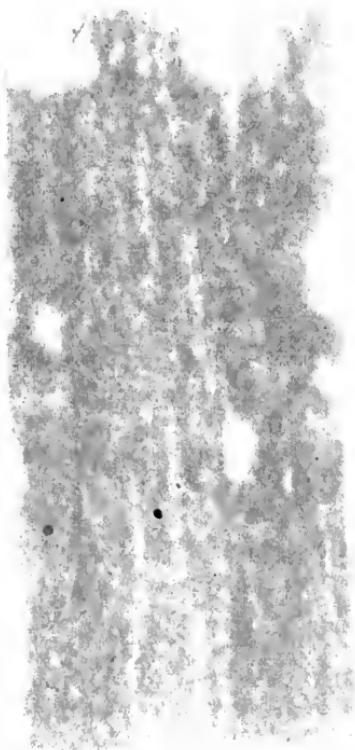
We, the members of The International Missionary Union, representing the Protestant Churches of the United States and Canada, and gathered here in conference from all the missions fields of the world, have had laid before us the great harm and hindrances arising in China on account of the harsh and indiscriminate manner in which the exclusion laws are reported to be executed against the Chinese. And further believing that not only great injury may be brought upon our people by the same, as well as the progress of Christianity hindered in the East, we do earnestly petition you—for the good of all concerned—that you will watch this matter and see that our existing laws are executed in a just and Christian spirit, so as to promote the consciousness of brotherhood in humanity, and such growing intercourse and fellowship as will be for the good and glory of all, ever pressing for the perfect “righteousness which exalteth a nation.”

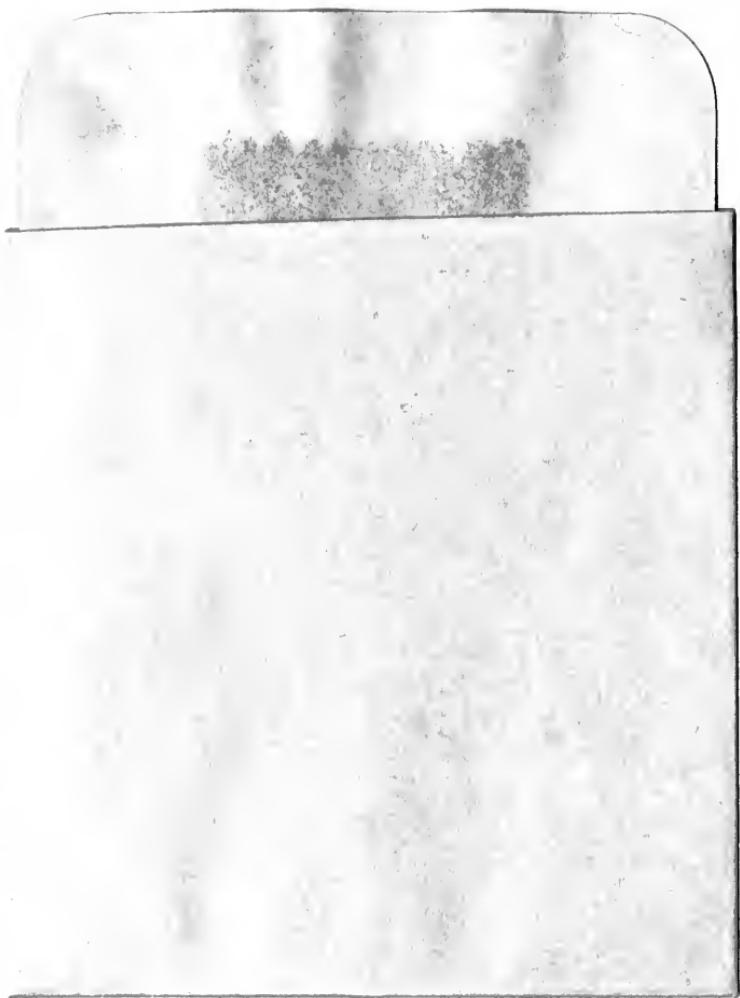
On behalf of the Union.

Signed: BISHOP C. C. PENICK, D.D.,
REV. C. S. EBY, D.D.,
REV. E. M. BLISS, D.D.

Dated:

Clifton Springs, N. Y., June 12, 1906.





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J. CAMPBELL WHITE, E. M. BLISS, D.D.

27.11.07

